

First-Hand Reports of Conditions in China, Mexico and the Philippines



THE CONGREGATIONALIST AND CHRISTIAN WORLD

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The Place of Comfort

IT was a leafy wildness fresh and lone,—
The place where I was comforted, and where
My soul arose, and shed its old despair.
A stream ran out to meet the sea's long moan,
Lulling with a soft burden of its own;
From bending branches breathed the fragrant air
Not rudelier than when a dreamer's hair
Across a dreamer's unwaked eyes is blown.

I cannot think what Angel met me there
(Unseen, unheard, nor yet thro' touch made known);
But, ever, has the heart within me grown
Buoyant as music following vesper-prayer,
Whenso, in wonder, past that place I fare,
Where I was comforted in summers flown.

Written for The Congregationalist by

EDITH M. THOMAS

New York

The Pilgrim Press
BOSTON

Chicago

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

Where Does He Worship

Allow me to suggest some changes in the Sunday service. A very large portion of the short time given to it is devoted to screaming soloists and to quartets and violinists and to organ recitals, in none of which is a particle of devotional feeling expressed, or, if the words are religious, they cannot be understood, and so we sit and endure it.

The numbers of the hymns to be sung by the congregation are printed on a sign board, and often the minister mentions the number and sits down without reading the hymn, so that we who as strangers have no book cannot join in singing, even if we could keep up with the rapidity which characterizes it.

Is it not time to call for a reform? Let us praise God in the true sense of the words. If all this quartet and soloist singing is to draw out a larger number of people to attend church, they can hear just as good and better music at a concert. I do not think the rest of us who wish to worship God should be made to suffer as we do every Sunday.

Hoping for your sympathy,

A CONGREGATIONALIST.

Baptists and Congregationalists

In *The Congregationalist* for July 8 we find the following quotation from the *Examiner*, a leading organ of the Baptist churches of this country: "It is doubtful if there is any Baptist church in the North today which would refuse to allow a Christian, who wishes to do so, to partake of the Lord's Supper with it. Some Baptist churches have by vote adopted the open communion position. Most of our pastors do not give any invitation at the supper, leaving the matter of partaking to the personal liberty of every one, and some pastors give a general invitation to all who believe in the Lord Jesus Christ."

This is so nearly in accord with the practice in Congregational churches that we asked ourselves why these denominations might not become one in general organization. Our doctrines are identical; we are both democratic in organization and believe in the autonomy of the local church; we both believe in the necessity of regeneration; and our primary object is to save souls and advance the Redeemer's kingdom; we work together in revival seasons, in Sunday school, Christian Endeavor, Christian Association and moral reform work. Why not become one denomination? Fifty years ago Congregationalists invited to the Lord's Supper "members of evangelical churches" and Baptists invited "members of Baptist churches"; if the *Examiner* is correct, both have broadened their views and are substantially agreed in allowing liberty of conscience in partaking of the Lord's Supper. The only matter that now separates us is liberty of individual conscience in the matter of baptism. Baptists deny this in their own churches, though they heartily extend Christian fellowship to individuals and churches which do not adopt immersion. Sentiments are not changed in a day. It has taken a generation to bring us together in the matter of individual liberty at the Lord's Supper, and we may hope that another generation may unite us in a similar liberty in the matter of baptism. If our fellowship were completed by organic unity, mutual acquaintance would hasten this unity of sentiment, and it would greatly promote the kingdom of Christ by removing the evil of sectarian rivalry. The matters on which we agree so greatly overshadow this point of difference that we could leave this matter to each individual church, as Con-

gregationalists now leave it to the individual conscience in their churches.

When the currency of the country had been disturbed by the Civil War, our paper money was at a discount and our political economists were discussing the best method of resuming a specie basis. The editor of a leading newspaper remarked that "the best way to resume specie payment is to resume." Subsequent events confirmed the wisdom of the remark. When the country expressed a determination to have a sound currency, confidence was restored and our currency assumed par value. It seems to us that the best way to bring about unity between these allied denominations is to unite, and under the warmth of Christian fellowship, Christian charity and Christian activity, the differences which now seem insuperable will disappear as truly as the winter snow disappears under the warmth of the sun.

C. E. DICKINSON.

Columbia Church, Cincinnati, O.

Settle the Question

I am glad that the note of evangelism has not been wholly quenched by the Rockefeller discussion and may it roll on until all of our churches get an impulse from it. I like the stand you take in saying, "Money given to the Board without any conditions by those legally in possession of it should be accepted for the purposes for which the Board exists." I hope nothing more will be heard from the matter after the meeting of the Board. It has caused too much bitterness already.

Bridgton, Me.

G. W. ROUNDS.

What Shall He Do with It

Please tell those of us who are not afraid of "tainted money"—and who rejoice in its being used for the building up of the kingdom of God—what Dr. Gladden and those who sympathize with him would have Mr. Rockefeller do with his money. They certainly cannot wish him to do harm with it, and they seem very unwilling that he should do good.

Chicopee.

INQUIRER.

Laos Wooing

All wooing is done upon the wide veranda, where no harsher light than the moon's soft rays may be found. What of the dark of the moon you ask? Ah! but you must know that no young gallant, however bold or brave, would be so rash as to venture out on a dark night. Surely you must know that if he did so, an evil spirit or hobgoblin would seize him and either carry him off bodily or else brand him with some disease or mishap. So on moonlight nights one may see in all directions the graceful forms of young men coming and going, each bent upon the same errand. He tells no one where he is going, for he is "ashamed," unless, indeed, he has with him his bosom friend who is sure to reveal no secrets. It is customary for young men to do all their wooing in company with their chum, for if afterwards his sweetheart should become angry with him and should wish to accuse him of breach of delicacy, such as touching her hand or the breaking of any other social law, her word would be taken in court as final and conclusive proof, unless there be a witness. In such a case the accused lover must pay over to the family of the young woman the usual spirit-fine, whatever sum that may be, which varies with different clans.

—From Curtis's *The Laos of North Siam*.

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The *Business Department*, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist* and *Christian World*, the *Pilgrim* series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from interior and Western states to 175 Wabash Avenue, Chicago, Ill.

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Contents 9 Sept. 1905

EDITORIAL:

Event and Comment	341
The Peace of Portsmouth	343
Covenant or Ceremony	344
The Difficulty of the Easy In Brief	345

COVER:

The Place of Comfort—poem. Edith M. Thomas

CONTRIBUTIONS:

From Day to Day. Allen Chesterfield	346
China's Boycott of America. Rev. Arthur Smith, D. D.	347
Scenic Theology. Rev. W. A. Bartlett, D. D.	348
The Obedient Son. IV. Charles M. Sheldon	349
The Hour for Helping Mexico. Rev. Simeon Gilbert, D. D.	350
Public Schools or Friars in the Philippines. D. S. Hibbard	352

HOME:

Faith Without Sight—a selected poem	353
Paragraphs	353
Presence of Mind. Herbert W. Horwill	353
"Sissy Coe" and the School Tournament. Edward B. Nitchie	354
Frankness with Daughters—selection	355
Tangles	355
The Conversation Corner. Mr. Martin	356

THE SUNDAY SCHOOL—Lesson for Sept. 17

FOR ENDEAVORERS—Topic for Sept. 17-23

CLOSET AND ALTAR

THE DAILY PORTION—Sept. 10-16

THE MIDWINTER MEETING—Sept. 10-16

LITERATURE

Bits from New Books

CONNECTICUT:

Rural Degeneration in Connecticut	360
Hartford	360
Long-continued Service	360
A Connecticut Veteran	360

IN VARIOUS FIELDS:

A Deserved Promotion	357
Achievement in Worcester County	359

LETTERS:

Greater New York	367
Our Readers' Forum	338

MISCELLANEOUS:

Personalia	346
Viewpoints	347
Shall Her Ministry Continue	348
Congregationalists' Tribute to Japanese Wisdom	348
The War in Brief	350
The World's Response to the Peace of Portsmouth	351
Christian News from Everywhere	352
Meetings and Events to Come	361
Deaths	361
Risibilities	362
Church and Ministerial Record	364
A Notable Missionary Meeting	365
Archaeology and Higher Criticism—selection	365
The Frankfurt Assembly Conclusions	366

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Event and Comment

AFTER a somewhat prolonged and disputatious period of settlement of the precise language and terms of the compact, the Russian and Japanese Peace Commissioners signed the Treaty of Portsmouth Sept. 5, and at once set about making preparations to return home, the Russian delegation, however, proceeding directly from signing the treaty to a service of thanksgiving and praise in Christ Church (Protestant Episcopal) after the manner of the Orthodox Greek Church, a service in which Russian clergy from New York and other cities led. The treaty has to be signed by the Czar and the Mikado within fifty days, pending which there is an armistice. Evacuation of Manchuria is to be accomplished within eighteen months from the time of imperial ratification.

JAPANESE PUBLIC opinion on the outcome of the conference is not fully known, owing to a cessation or suppression of news from Japan caused possibly by a typhoon, but more likely by the government's decree. This opinion, so far as it has leaked out, when put with the first bitter expressions of Japanese journalists at Portsmouth and the adverse opinions of Japanese merchants resident in this country, indicates that the Mikado, the Elder Statesmen and the Ministry are in for the severest experience of their careers since Japan took on constitutional government. Russian public opinion is singularly unresponsive to the diplomatic victory that Russia has won at Portsmouth and the relatively easy terms with which she is allowed to enjoy peace. Reports from the interior of the empire, however, show more joy than St. Petersburg reveals. Continental and British opinion is united in recognition of President Roosevelt's influence, of the moral victory won by Japan, and of Russia's reason to be proud of and generous to M. Witte. It is generally believed also that following the signing of the treaty President Roosevelt will seize another unparalleled opportunity to play a large part in history by pressing his call for a second sitting of The Hague Peace Tribunal, and for settlement by the nations of issues that were left open at the first session and of the new ones that have arisen during the recent war. He now fills and commands the center of the world's stage, and has a prestige which can bring much to pass. Great Britain's renewal of her alliance with Japan on terms that make more firm Japan's certitude that the Treaty of Portsmouth must be scrupulously kept by Russia has added another guarantee to the peace of the

world. President Roosevelt's clean bill of health for the German Emperor as a promoter of peace between Russia and Japan will make for closer friendship between the Emperor and the President and between Germany and the United States, and will tend to put an end to certain jingoist British journalists' and statesmen's continual plotting to make William II. out as the firebrand of Europe.

WITHOUT PREVISION but as fate would have it at precisely the most favorable psychological moment the International Parliamentary Conference opened its sessions at Brussels just as peace between Russia and Japan came to pass, chiefly through the efforts of President Roosevelt acting as exponent of the principle of mediation in times of international differences of opinion for which the Congress stands. The delegates were quick to realize how notably contemporary history was confirming the Congress' reason for existence, and they sent a handsome dispatch of praise to President Roosevelt. Naturally the American delegation at the conference has been both "set up" and deferred to, in consequence of what the President has done and in recognition of the honorable part America has played in efforts to limit war and its evils. It must be conceded that far faster than the most hopeful idealist could have dreamed, the cause of international joint-action to shape historical development by peaceful methods, has gone on its way since the century began. When men of the quality and to the number of those now in session in Brussels, representing so many nations' actual public officials as well as doctrinaire publicists, can be seen at work discussing the structural form and details of operation of what a parliament of the nations, a world-legislature should be, the millenium seems much nearer than it did as the nineteenth century died. To our credit and for our pride is it that the model constitution of this coming international federation, which the Brussels Conference has discussed, is the product of a Missouri congressman, Hon. Richard Barthold.

REV. CHARLES R. BROWN of Oakland, Cal., in the *Pacific* of Aug. 24 urges the impropriety and unwisdom of introducing into the meeting of the American Board at Seattle any allusion to the Rockefeller gift, or the vexed question as to who may give or be asked to give money for its missions. We are confident that the greater number of the

supporters of the Board will be gratified if the meeting shall adjourn without anything in its records referring to this matter. Dr. Brown, who has expressed himself strongly on the side of the protesters, fears that the subject will be brought forward by the Prudential Committee. We do not believe that the committee intends or wishes to do this. It has already received from a large majority of the corporate members expressions of opinion concerning the committee's statement of "principles" which was published in *The Congregationalist* of Aug. 26; and more than four-fifths of those who have written—a considerable majority of all the members—have approved the committee's position without qualification. Dr. Gladden has announced his purpose to present a resolution on this subject to the meeting which would certainly be divisive. But if Dr. Brown represents the prevailing sentiment of the protesters the resolution will probably be withheld. Dr. Brown says truly:

In view of all this, it does not seem to be a time for urging doubtful policies or for seeking indorsement of "principles" which have been widely and strongly called in question, or for deliberately introducing that which is certain to be divisive. It seems rather to be a time for whole-hearted devotion to the great and growing work we have in hand by the enlistment and cultivation of the spirit of benevolence among our own people, for unwavering steadfastness in the generous support of the brave men and women we have sent out as our representatives to do the work of Christ in foreign lands, and for a united effort to make the meeting at Seattle one of harmony and lasting inspiration.

THE WORLD today is sensitive to the sympathetic touch of any one who wants to guide it toward higher moral levels. In whatever direction we turn our eyes we may see nations and races ready to be helped or ready to help others. Look over the columns of this number of *The Congregationalist*. Dr. Gilbert returns from Mexico to tell us that the hour is at hand to further the moral and spiritual transformation of that country. Principal Hibbard sends us a message from the Philippines that we must not be ignorant of conditions there which require enlightened public opinion in the United States to give real freedom to those whose future now depends on us. Dr. Arthur Smith writes from China to remind us what changes are taking place in that great nation, in part through the influence of Japan, and to what extent the people of this country may help to determine the future of the Orient. In every nation our fellow citizens are at work to hold forth Christian ideals and to bring the whole world to accept the leadership of

Christ; and all parts of the world are brought into such close relations that what influences one part affects the whole. We who believe that through prayer we work with God, who hear the call to give what we can to establish his kingdom, who are able to inform ourselves as to what is needed in all these lands surely do not lack opportunity to make our lives count largely. It seems a wonderful thing that one man, President Roosevelt, should act effectively to end a terrible war, and to win the grateful applause of the world for securing a peace in which all the world rejoices. But how many unnamed men and women have labored and are laboring to make that act possible and to make that peace lasting! Is there any one anywhere who cannot have a share in this world work?

THIS month will witness the departure of many young men and women from church circles to begin their college career. No part of the church life should be more fruitful than its co-operation with educational institutions to exalt their spiritual aims and increase their influence. Let the church by frequent reference in speech and prayer keep in mind where these youthful representatives are and what they are doing. Why does not the pastor in public petition name the schools and colleges where its absent ones are preparing to represent it in larger fields? And why should not the particular churches be mentioned in groups of students assembled for worship and religious conference? Closer fraternity between school and college would promote the spiritual welfare of both institutions.

IT IS just as we expected. Dr. Campbell Morgan, just before leaving this country for England, fired back a parting shot from an overloaded gun, and several newspapers are saying he had no warrant for doing it. He said he was "surprised and astonished at the way the so-called Christian business man keeps the pledges to his God and his Church. Today the churches seem to be little more than social organizations. They spend more time developing along social lines than they do along spiritual lines. What is the reason for this condition? The business men, the influential Christians and those who are in power do not do their duty. Wrapped up in their own affairs or busy in the pursuit of pleasure, they lose track of the way and forget the pledges they made to God and to their Church." The trouble with Dr. Morgan is that he is a preacher and not a mathematician. There is truth enough in his remarks to make them worthy of our attention, but the discovery was not a new one to him, and the shock of surprise and astonishment was not what he felt but what he wanted others to feel. Some influential Christian men do forget their pledges and neglect the Church—far too many of them. But many others are faithful to their pledges and spend much time and money to maintain the churches. Otherwise Dr. Morgan would not find houses of worship made ready for the large audiences which gather to hear him. On the whole, the average Christian

business man is as faithful to the Church as the average minister would be if the ministry were not his regular business.

THE LEGISLATIVE COMMITTEE'S investigation of the insurance companies of New York City will include State Superintendent of High Finance in Insurance Hendricks, as New York it should. He has much to explain as to why such conditions as are proved to have existed could have, had he any adequate conception of the duties of his office and execution of the same. Senator Chauncey Depew and the real estate company in which he was interested, and to which the Equitable Assurance Company made large loans at his solicitation, have made good the amount due the company with interest, a payment enforced by publicity and public opinion, and that would have been collected by suit at law later if restitution had not been made. This squares the financial but not the moral ledger of Mr. Depew's account. The directors of the Equitable Assurance Company are cutting off pensions of "relics" and others who have no claim to them under any sound system of business.

SECRETARY OF THE NAVY BONAPARTE has supplemented the verdict of the court which investigated the awful disaster to the gunboat Bennington in California waters, with its finding against Ensign Wade, with an order for a courtmartial which not only will try him, but also Commander Young of the vessel destroyed, whom Mr. Bonaparte cannot but believe was guilty of general negligence. This decree, together with a supplementary one ordering more thoroughgoing and constant supervision and operation of machinery on our naval craft by officers nominally responsible for the work, are interpreted as showing—as have other of Mr. Bonaparte's official acts, his refusal of passes and his reversal of his predecessor's orders, etc.—that he is to shake up the department as it has not been jolted in some years, and that no past record of an officer, however brilliant or admirable, will exempt him from responsibility for his latest act if it is a betrayal of duty, or disastrous negligence. Mr. Bonaparte may be to the Navy what Mr. Root was to the Army, though there is no such thoroughgoing work of reform to be done. The War with Spain tested the Navy more than it did the Army and made it better by actual service.

SO LONG as a business flourishes those who started it usually prefer to carry its responsibilities and receive its profits.

When its era of success seems to be passing its managers may find it wise to organize it into a stock company, sell its shares and allow outsiders to take part of the responsibilities and profits—and possible losses. Some business enterprises have prolonged their prosperity in this way. Some have not. Corporations which put their shares on the market should not be condemned for doing so. But wise men who are asked to invest in them will first examine carefully into their value and prospects, for many investors in such or-

ganizations have found that they have exchanged their property for worthless paper. Religious enterprises have characteristics similar to those of other business. They flourish most and usually are most useful when they are supported from year to year by those who administer them. When the summit of their prosperity seems to have passed, two ways are often looked to for perpetuating them. One is to erect costly buildings as an endowment and expect that the income from rentals will provide for the future. The other is to erect such buildings with a heavy debt and expect that the future generation will pay for them. In the first case, if the income relieves those on whom the enterprise depends from making sacrifices, it is likely to be misused. In the second case, if the burden is too heavy for those expected to carry it, the work is likely to be left to decay. It would be easy to cite illustrations of either case. It is not thereby to be inferred that endowments or debts are always unwise. But it is true that they are not the ideal ways of promoting enthusiasm and efficiency in the work of religious organizations.

DR. DOREMUS SCUDDER is to spend the coming three months representing to Congregational churches in the United States the work of Hawaii and the American Missionary Association as secretary of the Hawaiian Board. He took that position when the board was burdened with so heavy a debt and in such a condition that it was in danger of being compelled practically to surrender the field in which Congregationalists were pioneers and which they had held for eighty-five years. The American Missionary Association met the emergency last year by a grant of \$2,000. With such re-enforcement, with the wise, energetic administration of Dr. Scudder and the hearty support of the Board a brighter future has evidently dawned for Christian work in Hawaii. Many of the Japanese residents are uniting with Christian churches. Chinese who have been educated in Hawaiian schools and are returning to China either to teach or to enter business are carrying the gospel with them to their own land. The natives also are returning with new interest to the churches. Hawaii is in a geographical position which will give it always an influence not to be estimated by its extent of territory or by the number of its inhabitants. The American Missionary Association at a critical time wisely extended its aid with greatly encouraging results. Dr. Scudder will be welcomed by the churches on the mainland for his own sake. For the sake of the society he will represent we hope he will return to his work with substantial evidence that his visit has proved successful.

THE READING of Mr. W. D. Howells's article on John Hay in *Literature*, in the September *North American Review*, enhances our estimate of one of the most eminent men whom our country has produced. Mr. Hay represented in bold relief the distinctive American characteristics which do not belong to any one section, but to the whole na-

Mr. Howells's Tribute to John Hay

tion, and he represented them as effectively in statesmanship as in literature. He seems to have hesitated long in which field to seek pre-eminence. He might have won it in either. In each he was the same typical American. Mr. Howells finely says of one of Mr. Hay's earlier volumes, *Old Castilian Days*, "The prevalent note is that of a morality severe almost to austerity; it is all very democratic, very American, very Protestant; but the severity is not discordant with a lyrical pleasure in the beauty of the theme." His appreciation of the old and ripe civilization of Spain was as keen and true as of the new unformed life of the least developed regions of his own country. As Mr. Howells says again, "The sense of the backwoods, the knowledge of the frontier, inspired the longing to realize it in such shapes as loom large and rude in the Pike County Ballads." It would be hard to find a more delicate tribute to a great man and at the same time to his own country than in these closing words of the article: "He was American and he was Western by virtue of that very fineness of spirit, that delicacy of mind, that gentleness of heart, often imagined incompatible with our conditions."

CHRISTIAN UNITY is making cheering headway in India. Following the recent combination of six different Presbyterian bodies into one communion comes the welcome news of the consummation of a scheme of co-operation and union between four Congregational missions in South India. Two, Madura and Ceylon, are missions of our American Board, and two, Travancore and South India, are operated by the London Missionary Society, through which organization our Congregational missionary brethren in England carry on their foreign work. Prominent representatives of these four missions met at Madura July 16, and after two days of fraternal deliberation devised a confession of faith and perfected a plan for a definite and effective spiritual union. As a result, a Christian community numbering more than 125,000 souls, with 20,000 communicants, will be solidified into practically one body, and the 140 missionaries will become more closely related to one another than ever before. Our Indian correspondent, Rev. J. P. Jones, will describe at greater length in a forthcoming issue the nature and intent of this gratifying consummation.

IF REPORTS of opinions voiced by the members of the party of American officials now visiting the Philippines are at all accurate, the Philippine Development visit has had the enlightening and converting effect on senators and congressmen that Secretary Taft hoped it would, and we may look for more liberal legislation at the next session of Congress on issues affecting the islands. The visiting statesmen last week gave native champions of insular independence an opportunity to be heard; and the division of sentiment among the advocates as to details of independent government made sentiment favorable to retention of authority by us a while longer at least. Our correspondent in the islands, whose opinions we publish on page 352, is alarmed

at the return to the islands of the exiled friars, and at their hostility to the secular public school system we have set up. It will not be surprising if some day the whole issue of relations between our officials in the islands and the Roman Catholic Church becomes acute, and it is as likely to arise over this matter of the public school system as anything else. The *Springfield Republican* of the 29th ult. had from an army officer a communication sharp in its denunciation of the effect that a setting up of the Southern United States' point of view in matters of race inferiority is having in the islands through the influence of Southerners who hold high office in the islands. Nothing more disastrous to our whole policy of betterment of these islands can happen than for our officials to come under the spell of this divisive dogma.

AN IMPERIAL EDICT against the boycott of American merchants, schools, goods and ideas now under way has been issued, commanding viceroys and governors to take effective action, and holding them strictly responsible. Certain of the more powerful and more liberal of the viceroys previously had suppressed the boycott, so far as official decrees may; but it is not a matter that lends itself to official suppression as readily as we would like. Consular and official reports from China tell of a natural waning of the boycott through its unfavorable reaction on the merchants who were led into the movement by the student class; but letters to American business houses engaged in the China trade, and letters from missionaries and independent observers in China are not as optimistic as the consuls' are.

A FAREWELL DINNER was given last week in Peking by Prince Chin, in honor of the four commissioners of high rank who are about starting for the Occident to study, first in Japan, then in the United States, and later in Europe, those aspects of government and social welfare which it is believed China should imitate. In connection with their departure to study among other things the workings of parliamentary government it is suggestive to read the report that the Empress Dowager plans to issue Jan. 1, 1906, a decree establishing parliamentary government in China twelve years hence. If we had the sense to treat China as she deserves to be treated in this hour of her awakening we might within a year have our colleges and universities enrolling large numbers of ambitious, knowledge-seeking Chinese youth, and our Chambers of Commerce and captains of industry conferring at first hand with great Chinese merchants and publicists. As it is we have more Chinese students in our colleges and schools than is commonly known. Last week, at Amherst, Mass., China's Minister to this country gathered around him at Massachusetts State Agricultural College a company of thirty Chinese youth who are students in this country, and together they discussed the problems of the China of tomorrow, the ideal relations of China and the United States and their own share in shaping the issue.

DR. ARTHUR SMITH, in his valuable letter on present conditions in China on page 347, deals with the Canton-Hankow railway issue on its historical side. Another chapter in the history of this road was written last week, when Mr. J. Pierpont Morgan, representing American and Belgian owners of the road, after conference with President Roosevelt and Baron Kaneko, representing Japan, sold the road to China for \$6,750,000. There are some who look upon this relinquishment as a false step, and see in it an omen of Japanese control of China's domestic policy and industrial and economic development. It may be; but it also can be interpreted as implying an understanding between China, Japan and the United States which has its bearings on the settlement made at Portsmouth, so far as it affects China, a settlement which in the long run will work to our betterment. We prefer to wait for more facts before deciding. Dr. Smith makes it plain that, under present conditions, it would have been exceedingly difficult for our Government to have backed the owners of this property, had they preferred to resist what was practically an imperial call for relinquishment of the concession.

The Peace of Portsmouth

The Peace of Portsmouth it should be and we believe will be! Land and water inseparably associated with deliberations which make a historic peace, and the hospitality of the Granite State, should not be ignored when history demands a name for the compact.

The treaty, rightly named, what of its terms? It satisfies the civilized world, the crowned heads of Europe and the President of our republic, the masses of Russia, the Mikado and Elder Statesmen of Japan, the great financiers of the world, and notably the great Russian commoner, M. Witte, and Baron Rosen. It displeases the Czar, the Russian autocracy and military party, the people and soldiers of Japan, and Mark Twain.

It satisfies the civilized world because it is a peace of reason, an end of bloody strife, a compromise in which the victor in war shows great nobility by her magnanimity in statesmanship, and one also in which the vanquished wins her first great victory in this war, by legitimate diplomacy.

It satisfies the crowned heads of Europe, including the Emperor of Germany, whose part as a peacemaker is certified to by President Roosevelt, because it ends strife which if continued might have wrought even greater changes of balance of power in the politics of Europe and Asia.

It satisfies President Roosevelt because it crowns his unprecedented career in the rôle of peacemaker, and demonstrates to his countrymen and to the world at large that he and the nation he serves are dominated by the ideal of concord among men and nations.

It satisfies the masses of Russia because they never had enthusiasm for the war, because they have suffered most by their rulers' and generals' ignorance—and worse; and because they wish internal reform more than foreign conquest.

It satisfies the Mikado and Elder

Statesmen—and possibly the Ministry—of Japan, because it rounds out a splendid military triumph with substantial territorial gains in Asia and the conceded moral leadership of Asia, with an increment of respect for Japan's ethical and spiritual greatness, compared with which a monetary indemnity and possession of all of Saghalien are insignificant.

It satisfies M. Witte and Baron Rosen, because as Russian statesmen of a Liberal type they have saved their country from a heavy indemnity and set her free to enter upon domestic reform; and M. Witte, great humanist that he is, cannot but be glad of the world's increased recognition of his true dimensions as a man and publicist, even though his foes in Russia hate him the more for the personal triumph he has won.

The settlement displeases the Czar, the Russian autocracy and the military party, because they wished for a continuance of war, believing that Linevitch would and could defeat Oyama, that Japan would stand for the indemnity, which, if refused by Russia, would break up the conference; hence earlier concessions at the conference—made with the idea of ultimate break-up—are now the more bitterly begrudged.

The people, journalists and soldiers of Japan dislike the outcome at Portsmouth because they believe profoundly that Japan was entitled to an indemnity and to Saghalien, which she had conquered; and because they are confident that if war had been resumed Russia would have been driven back to the west of Harbin and excluded from the eastern coast of Asia altogether. They look upon the terms granted Russia now as simply inviting a return of war ten or twenty years hence, whereas, if the job had been done thoroughly now it might never have needed doing again.

Mark Twain is spokesman for those who wished the defeat of Russia abroad to be so absolute as to provoke a revolution at home, which they believe would be more effectual and rapid, if not more bloodless, than any peaceful evolution toward democracy can be under the present Czar, even though he gives M. Witte a free hand after he returns.

We are of those who believe that as the Japanese people and the Russian autocrats—how strange that for the time being they are one!—come to see the outcome in a more dispassionate and historical light they will have nothing but gratitude (a) for the head of this nation and his allies in European courts who compelled a settlement by sheer insistence that in some way return of war must be avoided, (b) for the great financiers of the world who brought all their influence to bear in favor of peace, and (c) for the statesmen who represented them around the council board.

The world at large can take to itself some credit for the outcome, unless we are much mistaken. When the conference met the public sentiment of the world outside of Russia justified Japan's insistence on payment for the costs of war, in large part if not in whole. Whether Japan made this claim at the first intending to abide by it to the end, we are not clear—everything points that way. Certain it is that when it later came to seem to the world at large that

it was this claim for indemnity which Russia held did her dishonor and stood in the way of peace, the world altered its opinion somewhat about the wisdom of Japan's insistence on indemnity *under the circumstances and in view of all she otherwise had won.* Japan was both worldly wise as well as spiritually magnanimous in adjusting herself to the altered world sentiment, for she could not seem to put money above peace, if money was the only thing in the way of peace.

The war with its results in altered territory, altered political, military and moral prestige, invites extended comment for which there is no space, nor this the apt time. But it is in order now for followers of Jesus Christ to be glad that peace reigns, that a Power which stands for religious liberty, freedom of thought and speech, and the best ethics of the ethnic faiths and the Sermon on the Mount, has come to its own in Northeast Asia. It means a vast deal for the Christian missionary cause among Asia's millions and consequently for the civilization of the century that now is and of those which are to come.

Covenant or Ceremony

Our Year-Book shows a large increase in the number of infant baptisms, more than twice as many as twenty years ago. What gain to the churches does this indicate? A corresponding increase in the number of Christian parents? The Year-Book fails to show that. Larger families of church members? Statistics seem to show that the children of such families are fewer than formerly. Our Sunday schools have not gained at all in membership during the last ten years. A deepening sense of responsibility in parents and a longing for the help of the church to hold their children in fellowship with Christ? We should all rejoice to believe that, but if it were so other evidences of such desire would appear. It is not often that requests from parents for that kind of aid are heard in the assemblies of Christians, or that this matter is considered in prayer meetings or homes, so far as we are able to learn.

Why, then, this unusual increase of children baptized? Children's Sunday, now generally observed in Congregational churches, has come to include baptism as a prominent feature. That of itself is a good thing. It may, however, degenerate into an evil thing. If we are correctly informed, it is tending in that direction in not a few churches. We are told of professing Christians bringing their little ones for baptism and standing beside parents making no claim to be disciples of Christ, all of them persuaded to present their children for the sacred rite, none of them making any promises to train these children to live for Christ or acknowledging their faith in the promises of God to make such training effective. To lookers on such a scene what impression can be made other than that a pleasant spectacle is offered by fond parents for the entertainment of the congregation?

It was the faith of our churches that a solemn covenant made by Christian parents with their Heavenly Father and shared by the church in behalf of the

children brought them into the same household of faith, and that baptism sealed that covenant; that this was the peculiar privilege of those families who strove to live in that covenant, and that while they so lived God would be faithful to his promises, uniting with them and the church to draw those children to himself.

If this is not the purpose of the parents who offer their children in baptism, we fail to see any advantage in the ceremony without the covenant. If the church which joins in the ceremony leaves out the covenant, we know of no gain to it in the number of children baptized. A minister who persuades parents without Christ to go through the form of offering their children to him does them and the church a wrong. He deprives the children of an experience which would be precious to them if they should in after years publicly profess themselves disciples of Christ.

It would be better for our churches to abandon the practice of infant baptism than to make it a ceremony without a covenant. To permit a sacred rite to degenerate into a sacrilege is to put our Lord and Saviour to open shame.

The Difficulty of the Easy

How hard it is to do a very simple thing and do it finely! The easier the task, the harder to accomplish it with perfection. Anybody can write a good letter of half a dozen pages; but to say something of distinction in as many lines—it takes a genius for that. Our most difficult and elaborate undertakings are apt to be our best, while the point of our worst failure is often in the smallest affair. We men can build a bridge that, while it bears on its slender shoulder the traffic of millions, will leap the flood with all the grace and lightness of a greyhound; and yet to lay a strong and permanent pavement on a plain, every-day street or, having laid it there, to keep it decently clean, would appear to be a task beyond our powers. If you are erecting a "sky scraper" twenty or thirty stories high, a marvelous affair of steel, granite and fire-brick, equipped with every wonderful modern contrivance, the work will in all likelihood be well and swiftly done; but if it be a little cottage you are putting up, a story and a half, with piazza and bay window toward the sea—look sharp lest when, after vexations and delays, the tiny affair is finished, you find a leaky roof, cracks in the plaster and heaving foundations.

How shall we explain this strange phenomenon—this ease of the difficult and difficulty of the easy? Doubtless by the fact that when the task is light, men do it lightly. They work inattentively, half-heartedly and therefore poorly; and when the task is serious, they undertake it seriously. Against the various obstacles which it opposes, their accumulating powers thrust and push until each hindrance, in its turn, is overcome, each vexing problem solved and the work is carried finely through to the finish.

Among the human resources which trifling tasks can never summon, which none but serious undertakings can awaken and bring into action, is that of emotional power. Your light work

lacks vital interest—"dead easy" you call it. It fails to stir you. But without enthusiasm, nothing is well done. For this is the great law of labor, that a man is at his best only when he feels his work, only when head, hands and heart engage together in harmonious partnership.

Now, for the average man, his life work is composed of a vast number of small and simple parts, things which tax him by their multitude rather than their difficulty. Taken by themselves alone most of these seems exceedingly easy and commonplace, very few are hard enough for enthusiasm. And yet, to fail for lack of interest to do one's best in small matters is to fail in the great issues which they go together to make up. Here lies the secret of the dreariness and inefficiency of many a career. The man had no interest in the things he was doing—they seemed to him too trifling, too commonplace, for painstaking effort; so they were miserably done, and a life made up of such shabby material inevitably took on the same complexion.

One cannot do well with life as a whole unless he does well in the infinite array of small affairs out of which life is composed, and he cannot do his best in these unless he is interested enough to do them with all his heart; but most of them are so simple, so commonplace, that they have in themselves no power to stir the heart. Here, then, lies one of life's supreme problems. Whence shall we bring to these little commonplace things the enthusiasm without which one can never do them finely? The answer is, of course, that the interest which belongs to life as a whole must be attached to each of its minutest parts. Every great achievement is composed of multitudes of trifling details any one of which, standing by itself alone, would be insignificant enough. Ten thousand little, simple touches of brush to canvas, each guided by a great thought, each tempered by a vast emotion, each co-ordinate with all the others, have given us the Sistine Madonna.

Of all human achievements a life well lived is incomparably the highest and the best. To attempt such a life is an undertaking of interest so profound, so transcendent that God himself comes down from heaven to lend a hand. But the interest which belongs to the whole belongs to every part, and ought not, therefore, to be separated from the smallest duty, even to the building of a fire or the brushing of a hat. Common bricks, though dull and small, become beautiful when they follow the lines of a noble architecture.

In Brief

If you have never preached on the Seventh Beatitude now is the "psychological moment."

Washington was the Father, Lincoln the Saviour, McKinley the Unifier, and Roosevelt is the Universalizer of his Country.

Protestant and Roman Catholic missionary board administrators breathe a sigh now that Manchuria is surely to be rid of Russian rule.

No state or territory of the United States is without free public libraries except Hawaii. Surely no place needs them more. What can Mr. Carnegie be thinking about?

Greet your companions in the sanctuary next Sunday with something more than a perfunctory handshake. They are your fellow-soldiers in the Christian army.

This taking hold of church work again may be anything but pleasant. On the other hand, it may be a most enjoyable and rewarding experience. Anyhow it's the thing to do.

Do our Protestant Episcopal contemporaries know that there ever lived and wrought such a man as F. D. Maurice? We infer not from their silence on the centenary of his birth.

Judging from the comments of the religious press of the Interior, the daily press out that way has disgraced itself by its sensational reports of the Taggart United States Army scandal arising from the divorce suit.

One of the finest tributes ever paid to Abraham Lincoln is implicit in the sentiment taking form in Pennsylvania to align the reform elements in both parties under the name of the Lincoln party, and then start in and purge the state from its damnable heritage from the Camerons and M. S. Quay.

No intermeddling is more offensive than that by which one seeks to compel others to live as he does, professedly as an act of benevolence. A novelist puts this truth in concrete in this wise, "He thought himself a thorough altruist, not in the least realizing that the supreme selfishness is to ask others to live as one wishes to live one's self."

Despite the generous response of friends of the American Board for special gifts during the summer months amounting to \$42,000 it closed its financial year Aug. 31, with a large debt, particulars of which cannot be stated until next week. Its total receipts for the year have reached the gratifying sum of \$812,149 and the supporting churches have not fallen behind the record of previous years.

The *Biblical Recorder*, organ of the North Carolina Baptists, says that "close or restricted communion is the keystone in the Baptist arch. Take this out and all the rest falls to pieces and is sacrificed." If that is the case, take out the keystone, and let us be brethren. You can afford to sacrifice what hangs only on taking the Lord's Supper apart from all other Christians. It is only wood, hay and stubble.

A believer in the changelessness of Christian creeds sends a challenge all the way from the *Western Recorder*, Louisville, Ky., to the *British Weekly* offering a reward of \$100 to any one who will show him a new truth in theology discovered within the last fifty years. He might safely have doubled the offer. That would be a rare genius who could make a man see a new truth who had not recognized a single new one in half a century.

A splendid hotel has recently been built with a view of the great cañon of the Colorado, on the edge of which it stands. It has fine ball and card and billiard rooms, but so far none of them have been used. It is rather a difficult task to compete with nature when at her grandest. Imagine a company of tourists journeying across the continent to sit down to a game of cards in sight of those awe-inspiring cliffs and chasms. Yet we have known people of mental caliber equal to that.

Dundee is the only large town in Scotland which has no Sunday street car service. Some time ago a vote taken by the citizens resulted in a majority against running cars on Sunday. It was found, however, that some zealous guardians of the sanctity of the Sabbath secured a large number of voting cards of those who did not use them, and voted with their names—which looks a good deal like stuffing the ballot boxes. Another vote was taken Sept. 2, the result of which, not yet declared, it is hoped will represent the will of the people.

A correspondent who abhors "tainted money," invites us to advocate several propositions which as a socialist he has adopted as his creed. Among them are these: "Capitalism is based on robbery." "Abolish rent, interest and profit." "Let the people own the trusts." "Abolish the wage system." His last proposition is, "Seek practically to establish the ethics of Christianity." We do not see any connection between this last and the other propositions, but mention them as showing vagaries held by intelligent and well-meaning men.

If any one is puffed up enough to believe that science is advancing so fast that man will soon be able to solve the mysteries of being, let him ponder on these words of Prof. G. H. Darwin in an address before the recent British Association meeting at Johannesburg:

The advance towards an explanation of the universe remains miserably slight. Man is but a microscopic being relatively to astronomical space, and he lives on a puny planet circling round a star of inferior rank. Our children's children will still be gazing and marveling at the starry heavens, but the riddle will never be read.

In Canterbury Cathedral henceforth women must wear hats and men must not. The authorities have so decreed, because Paul said so, at any rate so far as the rule applies to women, and he knew the relation of sex to the hat. The old Crantock Church at Newquay in Cornwall, which has been open at all times is hereafter to be closed except during hours of divine service because females have strayed in without head covering. The parson in charge says that a tiny handkerchief would be sufficient, but even that has been omitted. Therefore, "the church is closed with deepest regret and shame for the cause." Wouldn't a wig or a lock of false hair do?

With the death of Dr. Amos Chesebrough at New Hartford, Ct., last week, almost the last living link with the ecclesiastical troubles of Dr. Horace Bushnell has passed away. Dr. Chesebrough was Dr. Bushnell's staunch defender against the accusations of his brethren, and his lifelong friend. Under the signature C. C. (Critical Criticorum) he wrote in 1849 a series of letters in the *Religious Herald* which made an important chapter in that eventful period when many Connecticut ministers were endeavoring to read Dr. Bushnell out of the denomination. In Dr. T. T. Munger's life of Bushnell are several letters showing the intimacy between him and Dr. Chesebrough.

The Subway Tavern, which Bishop Potter dedicated in New York a year ago as a temperance liquor saloon, failed last week. It was from the start a failure, notwithstanding the free advertising it received, so far as its professed purposes were concerned. It will from this time be open as a liquor saloon without adjunct or annex. It seems, however, to have demonstrated once more the fact that those who want liquor go where they can get it, and are not diverted from their search through finding other drinks served with it; and to have illustrated again the truth that those who don't want liquor would better keep away from places where it is sold.

One of the most expensive luxuries is willfulness, and perhaps those who oftentimes indulge in it are officers of institutions and corporations. An instance in point is the case of a scrubwoman in East Stroudsburg, Pa., who cleaned a passenger car of the Delaware Valley Railway Company, for which service she asked one dollar. Payment was refused. She sued the company and got judgment against it. The officials have fought the case by appeals and other devices for several months till, as the sheriff was about to sell the railroad to collect the debt, the company settled the case out of court by paying Mrs. Williams the dollar, with three cents added for interest. If a church had been defendant in a case of that importance it wouldn't seem so strange as it

seems when a railroad company fights to the last gasp over one dollar.

Personalia

Ex-President Cleveland writes to the *Lutheran* that he is not a Free Mason.

Prof. William O. Atwater, Wesleyan University's great authority on foods, is seriously ill.

John Muir, the famous naturalist, geologist and mountain explorer of California is seriously ill.

The late Bishop Joyce of the Methodist Episcopal Church remembered the denominational societies generously in his will.

Baron Komura will be the guest of the Dominion of Canada after he leaves Portsmouth, and will journey to the Pacific over Canadian lines.

President Roosevelt thanks Emperor William of Germany for his aid in bringing peace to pass. That settles it. William II. has been good.

Apocryph of Benjamin Franklin's approaching centenary, Mr. Harjes, an American banker resident in Paris, offers to erect in the French capital a replica of Boyle's statue of Franklin now standing in Philadelphia.

Baron Komura and Mr. Takahira, Japanese Minister to the United States, visited a garden party for the benefit of a hospital at York Beach, Me.—and left \$1,000 as a gift to the fund which will be used to endow beds.

By the will of the late Mrs. Samuel Colt of Hartford, Ct., Episcopal churches and institutions in that city come into possession of \$800,000, a financial reinforcement which must mean much to this church's work in Connecticut's capital.

The *Interior* describes Mr. William J. Bryan's address on The Prince of Peace, at Winona, Ind., as religious, evangelical, spiritual. He affirmed the reality of miracles, the divinity of Christ, the reasonableness of atonement and the assurance of immortality.

The late F. H. Rindge of Los Angeles, Cal., was a splendid benefactor of his native city, Cambridge, Mass., to which he had given a City Hall, a city library and a manual training school, the running expenses of which he maintained for some years.

Governor McLane was not a bit too previous, in view of widespread rumors, in making clear to the public that no New Hampshire brewery or any advertising scheme were involved in the hospitality of the Granite State to the Peace Commissioners.

Young Robert Boutwell, the hotel clerk who lost his life in the hotel fire at Maranacook, Me., last week, was a hero with a hero's conception of duty. He realized that the lives of others depended on him and consciously imperiled his own life for their sakes.

Mayor Woodward of Atlanta, Ga., who, while intoxicated, addressed municipal reformers in national convention in Chicago, has been roundly denounced in formal resolutions by the Atlanta municipal legislature. If he has any self-respect he will resign.

Worries incident to his episcopal duties have led Bishop Benjamin Arnett of the New York diocese of the African Methodist Episcopal Church to resign. Bishop Arnett is well known to Y. P. S. C. E. and other Christian workers in the North as one of the most eloquent and intelligent men of his race.

Evangelist Torrey is finding Mr. W. T. Stead a persistent critic. Mr. Torrey's animadversions on Thomas Paine and on what he claims are the inevitable cause and effect of unbelief in religion and immortality—which Mr. Stead denies—are once more attacked by Mr. Stead in the August English *Review of Reviews*.

Rev. William D. Gay, who is to have charge of the Christian Apostolic Church of Dowle's Zionist movement in Boston, claims to cast

out devils. He attributes his conversion to Zionism to the teachings of the late Dr. A. J. Gordon on divine healing, when Mr. Gay was a Baptist minister and sat at Dr. Gordon's feet.

Rev. Dr. P. Waldenstrom, the Swedish divine and statesman, well known to our Congregational constituency by his repeated visits to this country, and now among us again, will have difficulty in persuading Americans that the recent tremendous majority vote by the Norwegian people in favor of separation from Sweden was obtained by trickery.

Dr. John F. Russell of the New York Post-Graduate Hospital, eminent as an authority on tuberculosis of the lungs, announces that he has proved that the use of vegetable juices is extremely beneficial in addition to fresh air and abundant food in dealing with consumptives. Using these juices, more patients have been cured in five months in 1905 than during all of 1904.

President Roosevelt bids fair to receive a Nobel prize of \$40,000, to have a street in Brussels named after him, to receive a gold medal from admirers in France and a numerously signed expression of thanks from his admirers in England. The *Saturday Review* calls him "The Pope of Oyster Bay." One perfervid admirer suggests that the Carnegie Peace Palace at The Hague have as its first adornment a marble statue of him.

Rev. H. P. Hamilton, for twenty-six years the agent of the American Bible Society in the republic of Mexico, died very suddenly in Mexico City, Aug. 20. For more than a quarter of a century Mr. Hamilton has given his life to the circulation of the Scriptures among the people of this neighboring republic. He has had from thirty to fifty co-porters under his superintendence, travelling through all the cities and villages of Mexico. He has been in direct correspondence with the missionaries of the American churches at work in that nation. During this quarter of a century there have been circulated through his agency among the people of Mexico more than five hundred thousand copies of the Bible, New Testament and portions of the Scriptures.

From Day to Day

BY ALLEN CHESTERFIELD

Reasons prudential, physical, domestic kept me away from Northfield this summer. I confess the experience was somewhat disciplinary, for some of my noblest impulses have had their rise at that religious center. As I read about the "great days" there and pictured the crowds surging in and out of the Auditorium, and as my friend Conventio Fides, who has missed but two summers there in twenty years, kept writing me about the "precious truths" that were falling from the lips of Professor Denney and Canon Webb-Peploe, and of the heavenly peace that pervaded even the corridors of the hotel, I felt the tug of my heart strings toward the old Christian trysting place. And then I tried to grow philosophical, and I called to mind and tried to adapt to my own situation Emily Dickinson's verse which runs:

Some keep the Sabbath going to church;
I keep it staying at home,
With a bobolink for a chorister
And an orchard for a throne.

Some day when I get time I am going to write a story entitled, *The Man Who Could Not Go to Northfield*. There must be a good many of him here and there throughout the country, and he deserves to be written up, especially if he wants to go but is able only to survey the promised land wistfully from a distance, conscious all the time of the meagerness of his own spiritual life and his desperate need of an uplift, and aware of the fact that thousands have found at such places as Northfield solace and power. But it may be that he is in the midst of harvest and can-

not possibly leave his crops, or perhaps he cannot afford to hire a substitute to take his place in the business establishment. Or very likely he is a woman, and the children and household interests would suffer if she left them even for a few days. So all he or she can do is just to think about the glory-charged meetings and be glad that so many other people are enjoying them.

And yet there are substitutes even for Northfield. They are usually homemade and of course not quite so good as the genuine article; but if you really make up your mind to utilize them to the full, you can get a considerable amount of spiritual enjoyment and profit out of them. You can sit quietly in your own pew while your regular pastor or the summer supply gives the message on which he has long pondered; and you can receive it not critically but sympathetically. You can open your Bible with a new and earnest petition that God will speak to you through it. And you can find some quiet place in the house or out of it, in the woods or on the hillside, which will become to you a veritable Round Top where you can wait quietly, naturally, not feverishly, for the baptism of the Spirit.

O no, not all the blessings are reserved for those who go to the summer conventions, and there is one thing which we escape who have to stay away and that is the painful and testing process known as "coming down from the mount." I met a young woman just back from a Silver Bay convention who said that she dreaded the plunge into the daily atmosphere of the church with which she is now associated. Brimful of new ideas and new enthusiasms derived from that notable interdenominational gathering of young people interested in missions, she wants to communicate both ideas and enthusiasms to her fellow-Christians at home, but she had learned by sad experience how hard it was to pass the contagion along. And yet there was a determined look on her face which showed that she was going to try her hardest, and I believe she will win out.

And is not that always the test of our Northfields—real or homemade? Their worth to us is measured not by the amount of feeling which we can muster on the spot, but by the permanent fruits in character of service which will mark each hour of the days to come.

Prof. James Denney of Scotland has had a number of opportunities this summer in different towns and cities to listen to American preaching, and I was interested in his comment thereon the other day. He spoke in great kindness, but with considerable positiveness, to the effect that he had not been impressed with the solidity and thoroughly Christian quality of the average American sermon. He felt that, judging by what he had heard, there was too little emphasis of the apostolic message, namely, repentance and faith; that Christ is too exclusively set forth as ideal and a pattern, while little is said about the debt we owe him and of the gratitude and devotion which should flow to him in return for all he has done for men.

As the central truth in Dr. Denney's theology seems to be the atonement, it is not strange to find him speaking in this fashion. I suppose there are reasons historical, local and personal which explain the present prevailing note in American preaching, at least in the more cultured parts of the country, and I do not like to believe, as I took the liberty of telling Dr. Denney, that our ministers, especially our younger men, are less appreciative of the deeper truths of the Christian system, but they hesitate in their preaching to go beyond the limits of their own thinking and experience. This is creditable to their sincerity at least, and in time the pendulum may swing back to the pulpit emphasis of former days.

China's Boycott of America

The Rise of a Spirit of Retaliation and Discrimination

By REV. ARTHUR SMITH, D. D., AUTHOR OF CHINESE CHARACTERISTICS

Among the many recent changes in China is the evolution of a public sentiment. Within the past two months China has been profoundly stirred by the report of American unfriendliness and unfairness in the Chinese exclusion treaty.

THE COMMERCIAL BOYCOTT

Commercial guilds have enthusiastically agreed to boycott American goods and American vessels, while all scholars were advised to leave American schools and all servants to abandon American employers. The excitement in Shanghai and its vicinity was intense. Meetings of Chinese Christians were called in churches to pass fiery resolutions on a very scanty basis of information. The writer saw two vigorous efforts—the second one successful—to get a few of the youth of Soochow (styling themselves "gentry and merchants") to take a similar step. Scholars of mission schools and colleges met and talked, and in some cases went out on a "sympathetic strike," because Cantonese laborers cannot get into California! In one instance the entire body of students in a girls' school served notice on the principal that they had determined never again to hear a certain (American) college president preach, as this was now the third time that he had criticized the Chinese. Incidents like this make one wonder whereunto all this will grow. Half educated, sensitive and talkative students are a more or less dangerous element in any country, and China now has them in thousands.

One of the fundamental principles of our American civilization is, under certain limitations, free speech and a fair hearing. Oriental suspicion acting on a long experience knows the dangers which in this direction lie. All secret societies are tabooed in China, yet the empire is honeycombed with them. They are literally not susceptible of suppression but appear, disappear, and reappear in Protean forms like wreaths of vapor, and are nearly as intangible. Occidental ideas, whether coming from Europe, America or Japan, poured into these sensitive receptacles tend to form explosive compounds.

There is reason to anticipate that government educational institutions, having no strong moral or religious regulative restraints, may become dangerous centers of discontent. It will require wisdom, humility and tact on the part of the administrators of Christian educational institutions in China to develop and to guide them to their best usefulness in the impending new China, so different from the old, and so full of possibilities both for good and for evil.

NEW RAILWAYS

The current year is witnessing great changes in the introduction of facilities for "rapid transit" in the Flowery Land. It cannot be said that these developments have been sudden, but they have been sure. The German railway from Ts'ing

Tao to the capital of the province, Chi Nan Fu, was opened for traffic last January, rendering accessible the deep interior of that great province, with economic results of importance. The great trunk line from Peking to the center of the empire at Hankow on the Yang tzu has been so long under construction that nobody now remembers when it began. But at last a screw-pile bridge over the treacherous and literally bottomless sands of the Yellow River has been completed, and within a few weeks there will be an uninterrupted rail route from Peking to the Yang tzu.

Long before it is finished shoals of eager travelers have hastened to avail themselves of it. What its commercial effects will be it is too soon to predict, but they can scarcely fail to be important. The great inland province of Hunan, fertile and populous, is bisected by this route, and just south of the Yellow River an important railway at right angles to the trunk line will extend from Hunan Fu in the west at least to K'ai Feng Fu, the provincial capital, in the center.

The Peking syndicate has a railway parallel to this last in that part of Hunan north of the Yellow River to deliver the exhaustless coal products of Hunan and Shansi to boats at the head of navigation on an important stream which joins the Peiho at Tientsin. To meet the inevitable demands for commerce, the Chinese Government has voluntarily declared the city of Cheng Chou, in northern Hunan, an "open port," a term which has come to have a significance of convenient fluidity.

AMERICAN-BELGIAN CONCESSION ATTACHED

The southern extension of the great route from Peking, via Hankow, to Canton, was an American concession largely backed by the late Senator Brice. It was granted to that country on condition that its stock should not be sold out of the country, expressly to prevent the Belgian French-Russian capitalists from controlling a railway wedge by which the Chinese Empire might be conveniently, if not inevitably, split in twain. But in the autumn of 1900, when it seemed that China was going to pieces, the rights to this important concession were sold to Belgian capitalists.

In due process of time the Chinese were naturally incensed at this breach of faith, and threatened (with good cause) to cancel the contract. After much parleying lest this should be done, the Belgian stock was ostensibly repurchased by strong capitalists; but the Chinese had taken the alarm, and for many months we have witnessed a new feature of Chinese commercial life—angry meetings of Cantonese, Hunanese and others, denouncing Belgians, Americans and all other faithless foreigners, and insisting that the Chinese must build and operate this and all other lines themselves.

"China," they say, "has an abundance of money. Why should we throw away

our profits to the conscienceless foreigner? As in the time of Mencius, so now, *what the Barbarians want is my territory. Take warning by the Siberian line—no more concessions to foreigners, least of all to perfidious Americans, who break their engagements and who exclude from their country our laborers, our merchants and our scholars, while benevolently ready to exploit China for our good.*" In short, it is the natural and the popular cry of tit for tat. "China for the Chinese."

The strong feeling thus evoked has given the central government pause, although the principle of opening China by railways has been already settled by imperial edicts, and the Board of Commerce has sanctioned many schemes. At present an American syndicate is represented in China, which is backed by practically illimitable millions of money and the authentication of the State Department. Yet it makes absolutely no headway. From Peking it is referred to the provinces. The governor of a province refers the matter back to Peking, and Peking instructs him to consult "local sentiment." The timid governor afraid of being impeached—not an unknown experience—summons not only the provincial Commercial Guild, but even the head of a society for burying neglected coffins (an ex-Boxer) upon whose emphatic remonstrance that the railway—though excellent in itself—is not good *here and now*, the consul is informed that nothing can be done, and the weary treadmill has to be put in motion all over again.

That China has some reserve capital is certain, but not enough to lay down millions at once for extensive rail systems, of which thousands of miles are projected. And even if the money were all in hand, without that confidence which is the soul of commerce, but which in China between merchants and mandarines is for good reasons non-existent, nothing could be accomplished. Only long experience can make extensive and expensive railways a good investment, and the Chinese have no experience. One of the most important (Anglo-German) lines in China, from Tien-tsin to Nanking is blocked by Chinese unwillingness to grant as good terms as were readily conceded six years ago. China is poor, its central government weak, its people more or less sullen, self-conscious, and suspicious.

Viewpoints

Temps, a semi-official journal of Paris, condemns Russia for refusing to look facts in the face and for her further resistance to Japan's terms.

The Brooklyn *Eagle* is summoning the clergy and laity of the churches of the city to a crusade against juvenile depravity, of the existence of which there can be no doubt and to a degree that is disconcerting. The so called social clubs, inadequately policed parks and recreation grounds, low theaters, failure of parents and school teachers to teach essential facts—all these are held responsible for the situation.

Scenic Theology

By Rev. W. A. Bartlett, D. D., Pastor of First Church, Chicago

Much has been made in the past few years of local coloring and side lights in the interpretation of the Bible. They tell us that true Biblical theology is progressive, and that properly to understand God's revelation to men we must know the context, contemporaneous history, locality, purpose, traditions of the people, etc. This is all true enough and yet it may be overdone to the exclusion of the great enunciated truth which should claim chief attention. It is easy to wander so far afield in our botanizing as to get lost in a jungle of unimportant growths.

But there is a realm which has not been greatly explored and will bear study to our enrichment.

Take for instance the passage in the Gospel of Mark beginning with the ninth chapter and thirty-third verse. It is so familiar we can all of us almost repeat it. If it were not Scripture we might call it hackneyed: that old dispute of the disciples as to their relative greatness, and Jesus' use of a little child in rebuke and teaching.

But see what we had not noticed: Jesus not only set him (the child) in the midst of them but "*taking him in his arms*" he said, etc. Consider the scene a moment—not the passage—but the scene. Our Lord literally embraced the little child in his lavishness of love. Wycliffe uses the Saxon word *byclipped*, from which we get our *clip* as with shears. He enclosed the child with the tender *byclippan*. Or, as Luther beautifully expresses it, "He pressed the child to his heart." That little form nestles in the Saviour's arms in an embrace so close that each can feel the beating of the other's heart. The warmth of the Lord's body permeates the child, and the very thrill of the astonished and delighted "lytelon" as Tyndale calls him, is communicated to the Master.

This sublime spectacle has a distinct and mighty bearing on what follows. The teacher, seated in that capacity, tells not only the twelve but the whole world what he has to say along three great lines with a child hugged close in his embrace. As we listen we must be looking too. There, right in front of us sits Jesus. His whole attitude is tenderly suggestive. He is slightly bending in a loving and protecting attitude. His arms enwrap the child. His hands clasp the tiny hands. Two faces look at us: the Saviour's with those large luminous eyes whose depths no man has sounded, and the little child's, whose embarrassment is overcome in the luxurious consciousness of being loved. For how they long to be loved!

No Sistine Madonna ever compared with this. No painter, save the Holy Ghost, need attempt to depict it.

Yet we have not touched the significance of this scene. It is not a picture we behold, but theology enacted. Every word the Lord speaks while he holds that child has its own unique effect in that moment. As the astonished and shame-faced disciples behold their Lord and his little partner in teaching, they are thrown from their artificial height of sordid ambition. Can they not see how wonderful an experience it is to receive one such

child in Christ's name as this child is being received? Do they not witness all the strong, sweet characteristics of a child in the very trustfulness of this child who is received and seems to develop into infinite joy in such a tropical embrace of affection? Has it not flashed over their minds as Jesus puts his face close to the small face that all of men's mad ambitions pale before the possibility of such ministration? Simply to be told this might not be effective, but to see it is another thing. When have they beheld a child so radiantly happy—but more, when did the dignity of a child so stand forth? Leadership, to become prime minister under Christ, involves this child-likeness. It becomes clear to them that to be exalted they must "ascend descendingly, and thus descend ascendingly." Or as Browning beautifully says it:

With that stoop of the soul which
In bending upraises it too—
The submission of man's nothing perfect
To God's all complete,
As by each new obeisance in spirit
I climb to His feet.

Keep the eyes fixed on the scene, Jesus embracing the child. What he continues to say you hear, as you listen to reading while music is played. The man whom they rebuked for casting out devils goes unrebuked by Christ because he worked his miracle in Christ's name. (He still holds the child.) The cup of cold water given in Christ's name becomes a golden goblet of nectar under the inspiration of the child to whom they all now would give a cup in greater emulation than their former desire to serve themselves. They agree with Jesus about the awful offense of causing one of such little ones who believe in him to stumble. They never saw it so before, but as they behold the child in his arms it becomes clear. Any one who unsettles the Christ belief of those weak in the faith deserves to have a great millstone hanged about his neck and himself cast with it into the sea; awful as that doom may be. Now the face of the Saviour grows more stern. But the child is not afraid, for those arms are enfolding him with even greater tenderness. Terrible are the words, "If thy hand cause thee to stumble, cut it off. . . enter into life maimed . . . rather than go into hell." The mind travels like lightning to the valley of Hinnom. One sees the man-ox figure whose red-hot arms held screaming children while drums beat to drown their cries—until Josiah abolished the horrid savagery and turned the valley which Milton called "pleasant" into a sepulcher: a place of the worm and of burning.

Those solemn words, "For every one shall be salted with fire . . . have salt in yourselves and be at peace one with another," are heard in the hush when truth puts self to silence. They see that to escape one fire which is punitive they must endure the fire which is self-sacrifice. Life, ambition, the world to come have now such large, such tremendous significance.

But as they shudder to see how near they came to being victims of the deathless worm and the quenchless fire, they look again at Jesus, as we do, and see

that he still clasps the child, and that the most terrific words we ever heard were spoken by Love, because of Love—a love which we can see, for he still clasps the child.

We need the stern, uncompromising theologian, whom we have lost awhile. But let him comfort our stricken hearts by clasping a child while he speaks.

"And he arose from thence;" and the child—did he not run wonderingly to his mother?

Shall her Ministry Continue

Mrs. Annie Tracy Riggs, wife of Pres. Henry H. Riggs of Euphrates College, Harpoot, Turkey, died at Harpoot, July 23, just a year from the day she sailed from New York, a young bride. Mrs. Riggs was the daughter of Rev. C. C. Tracy, D. D., of Anatolia College at Marsovan, Turkey, and was a graduate of Mt. Holyoke College with honors, in the Class of 1903.

Some of Mrs. Riggs's most intimate friends are starting a movement to raise \$10,000 for the erection and equipment of an Annie Tracy Riggs Memorial Hospital at Harpoot, where she lived and labored for only ten and one-half months, but where she won most conspicuously the confidence and affection of all, both natives and Americans.

There is a missionary physician at Harpoot but with no hospital or proper equipment to care for the severely ill or for major surgical cases. No more fitting memorial could be erected than such a refuge for the broken-down and distressed, which should always bear the name of one who gave her young and consecrated life for the people of that country. The Athens National Bank, of Athens, Pa., will receive and receipt for funds for this purpose.

Congregationalists' Tribute to Japanese Wisdom

Officials of the American Board and other societies with headquarters in the Congregational House, together with editors of *The Congregationalist*, in all to the number of fifteen, sent a letter to Baron Komura and Minister Takahira last week, of which the following is the text:

The undersigned, officials in Boston connected with the national benevolent societies of the United States, hereby beg leave to express their profound admiration for the unexampled magnanimity and farsighted statesmanship displayed by Japan in its self-suppression in the interests of peace and the highest welfare of the world. We are convinced that the attitude of your august sovereign and your country will command the admiration of all peoples and of all time.

The late Mr. Neesima, a well-known pioneer of modern education in Japan, was educated among us, and bore our confidence, and the Christian Dooshisha established by him at Kyoto has commanded our interest for more than a quarter of a century. The hospitality shown to the highest ideals, and the triumph of Christian principles in Japan have aroused our admiration and enthusiasm.

Credit for suggestion of this act of sympathy is due to Mr. W. Fred Berry of the bookstore, and the letter was drafted by Dr. Barton of the American Board.

Mr. Marcus M. Brown of Cleveland, a neighbor and friend of Mr. John D. Rockefeller's announces that he has written a life of Mr. Rockefeller which will be a vindication of him.

The Obedient Son

By Charles M. Sheldon, Topeka, Kan.

CHAPTER IV.

When Rufus came in that night his father had gone to bed and the boy did not call to him. In the morning father and son went into the little living room off two bedrooms with some embarrassment which, however, almost passed away after the few minutes of devotion which they spent together. When they rose from their knees after the minister had prayed simply for a blessing on the lad, on the day that marked his graduation, they faced each other gravely and the minister laid his hand on the boy's shoulder.

"It's a fine day, Rufus. Let there be no cloud between us. The Lord can make use of you to his glory wherever you are. Your mother will be reconciled in time."

"I am sure she will love Agnes, father," Rufus spoke eagerly, his heart rejoicing over his father's apparent change of attitude.

"I am sure she will, lad," the minister replied, smiling a little.

They went out to breakfast and not by a word or a look did Rufus Armstrong detect anything in his father during that day that spoke of disappointment or regret. Nevertheless John Armstrong carried home with him next day what in some ages of the world and in some people's thought would be called a sense of personal defeat if it did not approach a keener and more poignant pain.

Mrs. Armstrong accepted the situation more calmly than her husband had thought possible.

She grieved deeply but her spirit seemed to rise above her disappointment more readily than the minister's. To the keen pleasure of Rufus his mother was able to be present at the wedding which occurred in September. The boy had saved enough money from his college work to be able to pay all the expenses of both father and mother to Chicago and after the ceremony was over and the young couple had been installed in the cozy flat, the minister and his wife went back to their humble parish quite charmed with the kindly courtesy of the Dillinghams, and especially attracted to their daughter-in-law.

"Old Mr. Dillingham worships his daughter, John," Mrs. Armstrong said. "Rufus told me he insisted on furnishing their little home throughout and of course she will have every luxury if she wants it. Doesn't it seem to you as if Rufus was very fortunate?"

"It's a great responsibility for Rufus to step into such a position with the company," the minister replied some-

what evasively. "Old Mr. Dillingham seems to place unusual confidence in Rufus. But the boy is capable. Yes I agree with you about his wife. She is charming. But"—

"But what—John?"

"I have no doubt he can do plenty of Christian work in the business world."

"Of course he can!" the mother spoke eagerly. "It's a wide open door for him. Why may he not find his pulpit there?"

John Armstrong did not answer, and the talk was interrupted by a caller, but Mrs. Armstrong was conscious in the days that followed of a silent unspoken trouble in her husband's life. He could not be reconciled to the choice Rufus had made, and as time went on his dis-

Rufus looked proudly at her.

"Do you believe in me, little woman?"

"Do I! I believe in you wholly. I know you could not be anything but just right!"

Rufus went down to the office the next morning with that sentence echoing about his thought of his beautiful wife, and before the memory of it had faded at all he was destined to face his crisis. It came unexpectedly, and in a moment he found himself confronting a situation so serious that he felt like one who walks in a dream.

His work had been confined almost entirely to the mechanical department and he had known almost nothing of the order department. Going into that room two days after his discovery of the new insulation he heard one of the superintendents answer a question concerning the price of the company's insulation. The old price was given and the superintendent distinctly said to the customer: "We cannot make them for a cent less. It is impossible."

When the customer went out Rufus went to the superintendent and said: "You certainly did not mean that. Or perhaps I did not understand what you said. Of course the new insulator reduces the cost by one-half. The price you named was what the insulator has been costing us."

The superintendent looked at Rufus in astonishment.

"What! Don't you know the company intends to keep that discovery a secret! Are we here for our health?"

What are you thinking of, Mr. Armstrong? Your discovery will mean thousands of dollars clear profit to the company!"

"But you told the man we could not make the insulators for a cent less. You know we can."

The superintendent stared at him.

"Of course I said that. What of it!"

"I call it a lie!" Rufus said quickly.

The superintendent got very red in the face, and only the fact that Rufus was the son-in-law of the senior member of the firm, and an athlete besides, saved Rufus from a retort or a blow.

"Better talk with Mr. Dillingham about it, Mr. Armstrong," the superintendent replied, shortly, and went to his desk.

Rufus immediately went into the office to see Mr. Dillingham. Up to this time the relations between him and his father-in-law had been of the most genial character. The old gentleman had been taken with him from the very first and had been delighted with Rufus, putting the utmost confidence in his ability, and predicting



"I call it a lie!"

appointment was in reality no less keen than when the boy first confessed his change of purpose.

As for Rufus, the first year of his life with the company was full of delighted interest. He enjoyed the keen business atmosphere of the city and entered with all his strong enthusiasm into its noisy, nervous energy. He had won a commanding place in the office by his unquestioned ability and his standing with the company was one day quickly increased when he made an important discovery in the investigation room relating to the insulation of electric wires, which promised to reduce a certain item of expense to one-half its regular cost. He was himself elated over the discovery, and Agnes entered into his enthusiastic description of the discovery the evening Rufus brought home the news together with a model of the invention.

"It's wonderful, Rufus, I think you are the most remarkable person in Chicago!" his young wife exclaimed.

great things for his future as an inventor.

Rufus found him alone and in his usual genial humor.

"Glad to see you, my boy! Take a seat and tell me about Agnes."

"Agnes is all right, sir," said Rufus with his usual frank directness. "But I came in to see you about another matter." Then with his blunt habit of going at once towards a difficulty he asked the same question about the price of the new insulators that he had put to the superintendent.

His heart almost stopped beating as he noted the swift transformation that came

over Mr. Dillingham. As soon as the matter was stated Mammon had creased the folds of the face, and the grim look of the commercial wild beast swiftly took the place of the benignant countenance that belonged to the family circle and the private life. The change was so startling and so unexpected that Rufus was smitten dumb by it.

"Of course we can't give away so valuable a secret as that. I am astonished to think you can imagine such a thing. It will mean thousands of dollars to us. It is our business what it costs to make the new insulators."

[To be continued.]

The Hour for Helping Mexico

By Rev. Simeon Gilbert, D. D.

The great foreign missionary enterprises of the century reveal the advantage of heeding the providential hour, the moment for falling in with the divine opportunity. There is no finer wisdom than to see just where and when to push the lines of re-enforcement and advancement. During several weeks lately spent in Mexico, studying the existing situation, I was seized with the irresistible conviction, that now is the hour for Congregational churches of America to help Mexico. The country which we associate with the oldest things in the "new world" is, in fact, being profoundly stirred by a spirit wholly new. It is such a time as may come once to a nation, and come once for all. Some among the reasons for this follow:

Mexico is our next-door neighbor, and no other nation has influenced its leading men so strongly as our own America. It was the example of the Great Republic which inspired and guided all the Spanish-American countries in their several uprisings for national independence. Their constitutions were modeled after ours. Although Mexico had a half century of dismal, tumultuous experimentation with revolution and counter-revolution, until the deadly incubus of the State-Church could be outgrown and thrown off, yet it has had a number of patriot-statesmen worthy to rank with our greatest and noblest, as Hidalgo, Morelos, Benito Juarez and Porfirio Diaz.

Along with the final separation of Church and State there exists as complete religious freedom in Mexico as in the United States in certain respects; more so than in England. Under the administration of President Juarez, a full-blooded Indian, in early life educated for the priesthood, the great "reform" took place which emancipated the state from the Roman priesthood. And now under the strong and sagacious rule of President Diaz, not only religious, but civic freedom in all its modern forms is established.

The new system of free public schools throughout Mexico is of great significance. Attendance in the elementary schools is compulsory. And in the secondary schools the English language is a required study. This means much, not only in freedom of intercourse between the two countries, but in opening the whole treasury of English literature to the better-minded Mexican people.

Then, the 8,000 miles of railways con-

structed within the past few years is another fact of enormous significance. It implies in many ways a tremendous revolution, the full import of which is only now beginning to be realized. The Republic of Mexico is no longer either a shut-in or a shut-out country; and however it has come to pass, Mexico is already well out into the very midstream of modern progress. Moreover, as to natural scenery, nothing is nobler or more beautiful in Switzerland or in Italy than is to be found, and easily visited, in Mexico. And tourist travel is turning this way.

As a natural consequence, a new agriculture is fast springing up, a new manufacture and various other industries. The railroads have brought accessibility and value to immense tracts of land that were useless. Under the stimulation of foreign capital and foreign enterprise, the native mind is awakening. The Hercules Cotton Mills, near Queretaro, is a magnificent establishment. Its provision for the care of its operatives is almost more than up-to-date.

Again Christian missions and especially Christian schools have already made encouraging headway. The beginnings have been sagaciously undertaken. The friendship among the representatives of various denominations has been worthy commendation. Methodists, Baptists, Presbyterians, Congregationalists, Quakers and others work and cowork generously.

What is wanted now, is not merely the multiplying of centers of light and power, but that enlargement and re-enforcement of existing centers of evangelistic and educational work which will give them distinction and commanding influence among people of all classes. Even now under the new conditions and new ideals the native Spanish Catholic Church is waking up, and gradually learning to give new ethical meaning and spiritual force to its own forms. The drastic experience to which it has been subjected under the new civic order has done it good.

Unquestionably President Diaz will be remembered in history as one of the great constructive statesmen of his generation. In his latest report to the people he gives his own conception of the spirit of the hour in the life of his country, when he speaks of the "consolidation of peace and the full entrance of the republic on the path of advancement; the sole duty that unites us and the patriotism that inspires

us; the program of peace and progress to which the country is wholly dedicated; and the desire of the country to open the doors of the republic to the ideas and principles, sentiments and interests that bring modern societies into close touch with each other; and of the aspiration, as a supreme ideal, to see maintained good understanding between all the nations of the American continent."

Of course there are still conditions in Mexico anything but pleasant to see. There are among its 15,000,000 people poverty, ignorance, widespread illiteracy, much superstition, much addiction to the abominable national drink, the *pulque*. The people at large know scarcely anything of the Bible. The priesthood have the reputation of being both ignorant and immoral. There is no slavery, but the system of peonage is not far removed from it. The new policy of universal education through the free public school has not had time yet to work out its legitimate results. And the pervading spirit in the higher national schools is said to be distinctly skeptical. It is thus a time of inevitable transition with only a part of the conditions favorable to the best things. This it is, along with the other facts mentioned, which leads us to believe, that, in the divine strategy of missionary movement now is the opportunity for large Christian re-enforcement in new-old Mexico.

The Sure Foundation

Think of what a mass of spiritual life at this moment is resting on Jesus Christ in this land and other lands throughout the whole world. Think of all the great Christian enterprises; think of the vast philanthropic work; think of the great Christian missions; think of all the spiritual life in individual souls; of the hope and comfort and strength in millions of souls today all resting on this foundation, Jesus Christ. Take Christ away from all this, and how dreary and hopeless our world would be! What could you place beneath all these associations which, in the same way, would support them; what substitute could you find for the foundation-stone, Jesus Christ? It is not Christ merely as a good man or a holy man, or even Christ as the best of men, a man who is the purest spiritual example of the race; not Christ as mere man at all; not a humanitarian Christ; not a Unitarian Christ—and I say it with all respect—who will bear up this mass of spiritual life which, in the Church of Christ, has been built upon him.—Prof. James Orr of Glasgow.

The War in Brief

Action off Chemulpo.....	1904
Attack on Port Arthur fleet.....	Feb. 8
Battle of the Yalu.....	Feb. 9
Battle of Nan-Shan.....	May 1
Capture of Wolf Hills, Port Arthur.....	May 23-26
Battle of Hai-Cheng.....	July 30
Occupation of Newchuang.....	July 30, 31
Naval battle off Port Arthur.....	Aug. 8
Vladivostock squadron action.....	Aug. 10
Battle of Liao-yang.....	Aug. 14
Battle of Sha River.....	Aug. 26-Sept. 5
	1905
Capitulation of Port Arthur.....	Jan. 2
Battle of Mukden.....	Feb. 26-March 11
Battle of the Sea of Japan.....	May 27, 28
Peace conference opens.....	Aug. 9
Peace agreed on.....	Aug. 29
Treaty signed.....	Sept. 5
Duration (days).....	527
Cost to Russia (estimated).....	\$1,875,000,000
Cost to Japan (estimated).....	\$1,500,000,000
Russia's casualties in battle.....	420,000
Japanese casualties in battle.....	170,000
Russian warships lost or captured.....	73
Japanese warships lost.....	12
Value of Russian ships lost.....	\$150,000,000
Value of Japanese ships lost.....	\$15,000,000

The World's Response to the Peace of Portsmouth

Representative Expressions from Individuals and the Press

OYSTER BAY, N. Y., AUG. 30, 1905.

My Dear Baron Komura:

I have received your letter of Aug. 29. May I ask you to convey to his Majesty, the Emperor of Japan, my earnest congratulations upon the wisdom and magnanimity he and the Japanese people have displayed? I am sure

holding that honesty in the discharge of one's duty and the love of one's country are so to say the salt of human society.—*M. Sergius Witte, Russian Peace Commissioner.*

Russia has asked for peace with honor. We have contended for peace with justice. Both

tion, has, in a spirit of perfect conciliation and in the interest of peace, authorized his plenipotentiaries to waive the question of reimbursement of war expenses and has consented to a division of Saghalien upon terms which are mutually acceptable, thus making it possible to bring the important work of the conference to a successful issue.—*Mr. Sato, Mouthpiece of Japanese Commissioners.*

Though M. Witte wrested out of defeat these advantageous terms, the moral advantage rests with Japan.—*Prince Ouktomsky, editor of the Viedomosti, St. Petersburg.*

RULERS AND STATESMEN

It reinstates the faith of those who believe that the advance of civilization should mean peace, and means the abandonment of war and slaughter and the taking up of agencies of national progress and greatness.—*Grover Cleveland.*

Not so much a triumph for Russian diplomacy as it was generosity and farsightedness on the part of Japan.—*Ex Secretary of State J. W. Foster.*

Japan will now take her place among the nations of the world, and the name of Togo will rank in history with that of Nelson. President Roosevelt is deserving of great credit, and the result of his efforts will make him an historical person. I am satisfied that there will now be great reforms in Russia, similar to those following the Crimean War.—*Hon. Andrew D. White, ex-Ambassador to Russia.*

Your Excellency has just rendered to humanity an eminent service for which I felicitate you heartily. The French Republic rejoices in the rôle that her sister America has played in this historic event.—*Emil Loubet, President French Republic, to President Roosevelt.*

Let me be one of the first to congratulate you on the successful issue of the peace conference to which you have so greatly contributed.—*Edward, King of England, to President Roosevelt.*

I'm overjoyed; express most sincere congratulations at the great success due to your untiring efforts. The whole of mankind must unite and will do so in thanking you for the great boon you have given it.—*William, German Emperor, to President Roosevelt.*

The moral victory which Japan has won in the eyes of the civilized world by her fine magnanimity at the last, by her resolve that



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"I TAKE THE WORLD TO BE BUT AS A STAGE"

that all civilized mankind share this feeling with me.

Sincerely yours,

THEODORE ROOSEVELT.

The President: I have received with gratification your message of congratulations conveyed through our plenipotentiaries and thank you warmly for it. To your disinterested and unremitting efforts in the interests of peace and humanity, I attach the high value which is their due and assure you of my grateful appreciation of the distinguished part you have taken in the establishment of peace based upon principles essential to the permanent welfare and tranquility of the far East.—*Mutsuhito, Emperor of Japan.*

Accept my congratulations and earnest thanks for having brought the peace negotiations to a successful conclusion owing to your personal, energetic efforts. My country will gratefully recognize the great part you have played in the Portsmouth peace conference.—*Czar Nicholas II. to President Roosevelt.*

JAPANESE-RUSSIAN OPINION

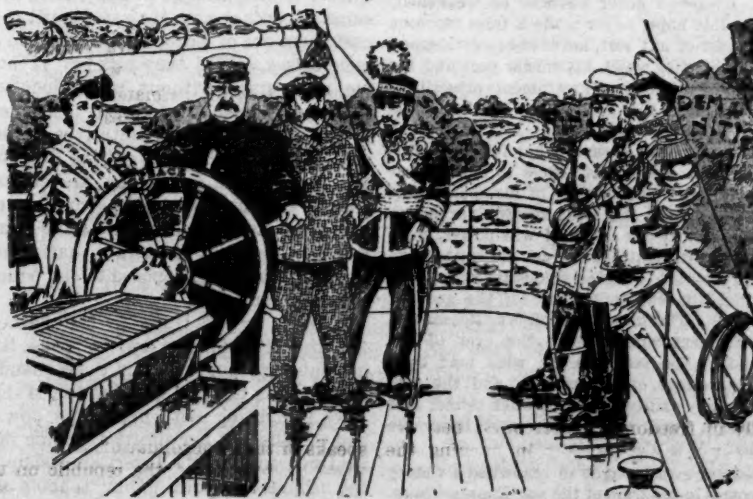
For the sake of humanity and civilization, and as we believe in the interest of both countries and the world, we have made peace.—*Peace Commissioner Takahira of Japan.*

An actor is seldom a good self-critic. I should like, however, to state that my action was in complete harmony with the instructions which I received from my imperial master, was, in fact, the direct outcome of those instructions. The primary duty of a man who undertakes any task is to discharge that task honorably and well, and that is what I set myself to achieve. Whatever judgment the historian may pass upon the concrete result, I shall comfort myself with the reflection that I endeavored to fulfill to the best of my ability the mission confided to me by his Majesty the Czar, and sought to further the highest interests of my country and my people. From whatever angle of vision men may look upon passing events, all people are as one in

have been obtained, and we regard humanity, civilization and the peace of the world of far greater value than money. No doubt that my countrymen at home will be disappointed at the failure to obtain indemnity, but when they realize that Japan has sacrificed nothing and has gained by her liberality a place among the civilized nations of the world they will be quick to dismiss the fact of the seeming loss from their minds.—*Baron Kaneko, Japan's Special Envoy.*

Profoundly happy at the result of the negotiations, which assures a peace honorable to both nations and in which you have taken so fruitful a part.—*Count Cassini, ex-Russian Ambassador to United States, to President Roosevelt.*

His Majesty the Emperor of Japan, responding to the dictates of humanity and civiliza-



THE PILOT TO PEACE

From Boston Globe

the responsibility of thwarting peace should not lie at her door is greater than any which her armies could have won in the field if she had kept on fighting.—*Ex-Mayor Josiah Quincy of Boston.*

CLERGYMEN'S VIEWS

President Roosevelt: Unitarian and Liberal Christians' International Congress, assembled in solemn session at Geneva, congratulates you on great share taken in peace. In the name of God, Father of all men, we implore blessings on President and United States.

Beg your Excellency to accept my heartfelt congratulations on successful issue of your able and persistent efforts on behalf of peace. The whole world, civilized and uncivilized, is indebted to you.—*Gen. William Booth, Salvation Army, to President Roosevelt.*

Behind the statesmanship of the President, the patience of the plenipotentiaries and the desire of Russia and Japan for peace has been the world's public opinion. This is a power with which nations must reckon hereafter. Herein is a great element of hope for future peace.—*Bishop William Lawrence of Massachusetts.*

This is the happiest news of my life. Thank God for President Roosevelt's courage.—*Pope Pius X.*

I am delighted with the happy result of the conference at Portsmouth, the full credit of which belongs to our own President, Mr. Roosevelt, who may now be called "The Peacemaker of Nations." . . . President Roosevelt is a great man, the greatest in his time. He is first in peace and first in the hearts of his countrymen. He is the biggest man in this century because he has been the means of bringing to an end a terrible war. I admire him for his great work and the nations will bless him.—*Cardinal Gibbons.*

MEN OF LETTERS

It will be the greatest achievement yet performed by the American nation, except the abolition of human slavery, and it will give Theodore Roosevelt the leading place among the rulers of the earth.—*Thomas Wentworth Higginson.*

Japan establishes her claim to be a great civilized Power, and President Roosevelt will be crowned in history as the champion wrestler for peace.—*George Meredith, the novelist.*

Japan's moderation will add, not detract from her prestige. It is a striking exception to the general behavior of Oriental Powers.—*Goldwin Smith, historian.*

I am very happy to see the end of this fearful butchery, but it is a great pity that this war will not be the last.—*Leo Tolstoi.*

A GREAT OPPORTUNITY GREATLY SEIZED

From his first perception of the opportunity to the final accomplishment of his purpose Mr. Roosevelt never wavered or weakened, never lost hope, never made a false move or a blunder of any sort, never once overstepped the proprieties which his official post and his relations with the two Governments prescribed. He has been the Peacemaker in the fullest sense of the blessed word. The conference would not have occurred but for him. But for him it would have gone to pieces after it had begun. The success of his noble enterprise is one of the most splendid examples which history can afford of will power, character and straightforward yet not unsophisticated altruism working efficiently and perseveringly in one individual for the good of millions. The magnitude of Mr. Roosevelt's achievement will grow in the eyes of the world as the years go by; what man by a single seizure of opportunity, and the consummately skillful use of it when seized, ever earned a surer title to the most honorable fame?—*New York Sun.*

No war ever brought so renowned a victory as comes in the train of the *pax Rooseveltiana*. Certainly no triumphant general or admiral

was ever made the recipient of such universal felicitation as the President who brought about the stilling of the guns. This remarkable outburst of congratulation from all the world is deeply significant. It witnesses to more than relief from an immediately overhanging danger. We have here the voice of a civilization ever growing more humane.—*New York Evening Post.*

To the memories of the Russian and Japanese peoples the personality of President Roosevelt is crowned with the halo of peace and will last forever.—*The Russko, Moscow.*

JAPANESE PUBLIC OPINION HOSTILE

The fact that the agreement was arrived at without a rapture can mean only great concessions by our plenipotentiaries. A peace concluded on such terms can never satisfy the nation.—*The Jiji.*

We are disappointed. The fruits of our victories have been lost by weak diplomacy. Japan, victorious in the field, has been defeated in the council chamber.—*The Mainichi.*

Public Schools or Friars in the Philippines

BY D. S. HIBBARD, PRINCIPAL OF SILLIMAN INSTITUTE, DUMAGUETE

Five years ago an officer in the army, a Roman Catholic, asked me if the missionaries had come to proselyte from the natives here, and intimated that there was no need for our presence in the islands. Last year when he visited the city of Dumaguete and saw the work of the school he came out like a man in unqualified praise of the work being done for the people. But this only brings us to the threshold of the greatest question that is before us in our occupation of these islands. I can only barely sketch it for you and note the present complications.

About three hundred years ago the spirit of mediæval intolerance and oppression in Europe drove out the liberty-loving element that demanded the right to worship God, conscience free. The men forming this element crossed the ocean and settled in New England and the colonies; they were the kind that make nations and reform worlds. Trusting in God and fearless of man or beast they came, two hundred and fifty years later, to the Pacific coast, and fifty years later they had crossed the sea and laid hold on these islands. They held the same ideas of liberty, they worshiped the same God.

Here it was, strange to state, that they came in contact with the same spirit that cast them out of Europe; the question at once arises, "Will they mix?" If not, we may state without circumlocution that one of them must go. It is needless to state that the representatives of this ancient spirit which cast out the Puritans are the Spanish friars who are coming back to the islands. As the strong American spirit has not changed, so the friars remain the same; intolerant, hating national freedom and opposed to the education of the masses.

If there is one thing in the work of America of which she may be proud, it is her public school system in these islands; against this the old spirit of the Middle Ages is fighting with her whole power, and the effect of her efforts are being felt. Said one supposedly American bishop in the islands: "Your public schools are doing more to kick the Filipino people

into hell than anything else." The report of Governor Taft in his report of 1903, Vol. I, p. 5, is entirely out of date, as he says that there are only 246 friars in the islands and that the aim of the Church is to Americanize the Church in the islands. At present there are between 700 and 800 in the islands and more coming on almost every boat. These men are being sent back to the provinces even against the most violent protests of the people. Wherever they go there is trouble and turmoil. The public school in Luzuriaga had an attendance of over 500 with eleven native teachers last year; since the coming of the friars the attendance has fallen to fifty with two native teachers. In every town where a Spanish priest has been returned there has been trouble and a marked decrease in the attendance of the public schools. In some places the students who attend the public schools are forbidden the right to enter the church.

It is very anti-American to speak of forbidding any class of men the right to remain on her republican soil (with the exception of the Chinese), but with the new conditions that we have encountered in the East, with the questions that have been forced upon us by the ideas of the people we have undertaken to guide, shall we not at least consider calmly the expulsion of certain classes who are undermining the very foundation of our work in the East?

To a casual observer it would appear on the surface that the heads of the Roman Church had undertaken to deceive the American Government and had succeeded magnificently. I hope that this is not true.

It would not be stating the matter too broadly to say that the majority of educators in the islands who are in a position to state their views without restraint or prejudice will agree in the statement that either the friar or the public school must go. But we must preserve the public school if we hold the islands.

The public school has done more than any one force in the islands to bring about a perfect understanding between the Americans and the Filipinos. The work of the American teacher out in the province, where he has been wise and patient, has done more for peace than the best work of a file of our soldiers. We must have the public school and, for some time to come, the American teacher. Without the public school and with the friar, an army of fifty thousand men cannot keep peace in the islands permanently.

Christian News from Everywhere

The city of Edinburgh, Scotland, was mapped out into fourteen districts by the United Free Church Presbytery, and groups of churches in each locality were asked to have open-air services during the summer. Some of the ministers were at first somewhat reluctant, but it is now generally agreed that the work has been of high value.

Now that the first glow of the International Baptist congress in London is over, Southern American Baptists are revealing their regret that the congress was held under the auspices of the English Baptist Union, which is boycotted by the Spurgeons and conservative English Baptists, and are stating their surprise at finding how many English Baptists practice open communion.

The Home and Its Outlook

Faith Without Sight

No angel comes to us to tell
Glad news of our beloved dead;
Nor at the old familiar board,
They sit among us, breaking bread.

Three days we wait before the tomb,
Nay, life-long years; and yet no more,
For all our passionate tears, we find
The stone rolled backward from the door.

Yet are they risen as He is risen;
For no eternal loss we grieve.
Blessed are they who ask no sign,
And, having never seen, believe!
—Sir Lewis Morris.

AS THE vacation season closes and the round of duty and opportunity begins again, it would be well for some of us to resolve to mark the coming winter by special kindness and courtesy to the elderly people of our neighborhood. At the other extreme of life, their needs are as distinctive as those of the children, and they are in far more danger of being overlooked. Of new comers, especially, this is true. The loneliness of an aged man or woman removing from the home of years to spend the remainder of life in the household of a son or daughter, however loving, is often most pitiful. With the delicate adjustments which the relations to grandchildren and children-at-law require, outsiders may not meddle, but from a friendly and considerate circle outside may come many little alleviations and distractions. To ask to see the grandmother when one is paying a call is a simple enough courtesy, but it is often neglected. Invitations to teas, luncheons, club receptions and drives, might include the older woman of the house oftener than they do. In neighborhoods, where friends are still invited out to "spend the day," the relief which such a change of scene gives would be really perceptible. Often, too, the grandfathers and grandmothers are not nearly old enough to be counted on the retired list when religious or philanthropic activities are in question. It is sometimes at just this point that the change from the earlier life, so full of usefulness and importance, is most poignantly felt. The working force of some churches might be perceptibly increased by calling out afresh the energies of this older generation.

"THE NEED of expression"—to use the phrase by which our mental scientists are dignifying and bringing up to date the plain, old-fashioned need of expression is felt not only by elderly people, too often overlooked among their hustling, bustling juniors, but by all those who are leading solitary, introspective lives. Chronic invalids, lonely women in boarding houses, persons shut out by deafness from the ordinary chances for social chat—to all such the opportunity to talk to a really patient and sympathetic listener is a positive boon. The fact that their talk is often about themselves, and sometimes

to the point of seeming morbid, does not prove that talking is not of benefit to them. Their whole situation is an abnormal one; if they had more chances to talk, probably the talk would be less morbid. People in the full enjoyment of domestic and social life, with their constant opportunities for cheerful trifling, as well as for deliberate consultation and the interchange of serious thought, can hardly appreciate the desolateness of those whose minds, like Mr. Howells's heroine's, prey upon themselves. To be a good listener is often recommended as a means of enhancing one's personal charms. It can be urged on higher ground—as a means of increasing one's usefulness.

Presence of Mind

BY HERBERT W. HORWILL

It is the fate of multitudes of modern Americans to live in some up-to-date city where any midnight they may have to choose between the risks of jumping and burning, and any noon they may be compelled to dodge between the Scylla of an electric car and the Charybdis of an automobile. In such an environment the only safe substitute for absence of body is presence of mind. Nowadays the survival of the fittest means the survival of the man who keeps his head.

Mr. Herbert Spencer has made it a complaint against colleges and schools that they pay so little attention to the teaching of physiology and other sciences on a knowledge of which good health and long life depend. According to this argument, a fair showing might be made for including a course of training in "presence of mind" in every common school curriculum, inasmuch as this quality has so much to do with self-preservation.

But can presence of mind be taught? At first sight the suggestion that it can be communicated in any degree by the training of the school or the home appears ridiculous. Are we to expose our children to risks that they may form the habit of facing emergencies with coolness? By no means; yet education of the right stamp may achieve the same result.

In the first place, self-control may be taught in any well-ordered place of education. For instance, not long ago in a school near New York the boys not only escaped unharmed from a serious fire, but by means of their own fire brigade did good service in extinguishing it. This was not a matter of luck, but a proof of good discipline. Such steadiness in a sudden difficulty springs only from a *ré-gime* which deliberately suppresses unreasoning nervous outbreaks. A similar freedom from panic would of course be exhibited by the crew of a man-of-war.

Discipline, however—of which a main ingredient is unhesitating submission to a recognized authority—is not all that is needed. On board ship and in school there are officers to give orders, but in other surroundings the individual must commonly act on his own initiative.

Hence, the negative virtue of freedom from panic must be accompanied by a mental activity accelerated far beyond its usual speed. In some instances the rate of the intellectual process in devising the method of escape is so rapid that it can scarcely be distinguished from a flash of inspiration.

The late Dr. Hamilton Baynes, for example, was once confronted by a situation which would have put many a man into a cold sweat. As private secretary to Archbishop Benson, it was his duty to interview callers at Lambeth Palace. One morning there made his appearance in the reception-room a gentleman whose actions quickly gave evidence of mental derangement.

"Your Grace," he began excitedly, mistaking the secretary for the archbishop, "I have a serious matter to bring before your notice. I regret to say that the Ecclesiastical Commissioners have declared their resolve to burn me alive in my house. I place myself in your Grace's hands."

What was the secretary to do? To get rid of a lunatic by safe and peaceful means is not an easy task. Many people would have quickened the man's excitement into fury by vain attempts to prove that his apprehension was unfounded.

Dr. Baynes, however, took a plain sheet of note paper, and writing upon it, "I hereby forbid any one to burn Mr. Jones in his house without first consulting me on the matter," handed it unassigned to his grateful visitor, who departed with his mind perfectly at rest.

No treatment could have been simpler or more effective, but who will venture to say that it was obvious? Without knowing anything more about Dr. Baynes than this incident tells us, we might safely say of him that he had trained himself not only to think but to think rapidly.

In many cases where there is a demand for presence of mind one quality further is required. It is not enough to reason out the right solution if we have not sufficient confidence in our reasoning to follow it up in spite of all instinctive inclinations to do something else. Once two school girls were crossing the Genesee River by a railroad bridge which they often used for their homeward journey. As they reached the center they found a train rapidly bearing down upon them. They at once threw themselves down, thinking that they would escape all hurt by lying flat upon the ties outside the rails.

As the train came nearer, however, they saw that if they remained in that position they would be crushed between the car steps and the ties. They therefore grasped the ties with their hands and let their feet hang over the bridge so that their bodies were suspended in mid-air between the trestle and the roaring river many feet below. The train, whose engineer had noticed their danger but had been unable to pull up immediately, stopped just after it passed them, and many willing hands helped the plucky girls to their feet again.

In this case it was a remarkably keen observation that noted the peril from the

car steps and a quick reflection that suggested the expedient of hanging from the bridge. But the severest test—a test of character rather than of intellect—was when the moment came for venturing everything upon this plan. It was be-

cause they were not frightened by their own decision that these girls saved their lives.

This capacity of prompt action the very instant a wise choice has been made is all the world removed from rashness or

foolhardiness, and its value is shown not only in such exciting emergencies as this, but in the daily life of the office and the home. Who will say that this quality is not in large measure the fruit of wise and sound training?

"Sissy Coe" and the School Tournament

By Edward B. Nitchie

I was instructor in mathematics at Britt's Academy that year; and Willard Coe was my most brilliant scholar. But Coe had always been a solitary. When the boys were playing baseball or football, he would go off alone for long tramps through the country. Or if he did stay on the field, it was not to join the others, but to toss a baseball ten feet into the air and catch it like a girl. It was this trick that won him the name of "Sissy Coe."

The fact was that Coe had never had companions of his own age. He knew nothing of baseball and football, and was afraid and ashamed to ask. But one day he proved that there were other things besides athletics. After a game of chess between Morton, the club president, and myself, he challenged me. Morton had to leave, but I took the first opportunity to tell him of the game.

"I've made a 'find' for your chess team, Morton," I said.

"Did Sissy Coe beat you, Mr. Fish?" Morton was incredulous.

"Not the first game; I beat him rather easily. But what do you think he said when he resigned? 'You'll never do that again, sir.' Well, we played again then and there, and on his sixteenth move Coe announced mate in three! It was one of the prettiest pieces of chess I ever saw."

Morton's eyes glowed. "You think he can do it again, Mr. Fish?"

"I think he can."

"Then we've got a 'find' for sure; and he'll even up for that new 'find' of the North School."

When Morton and Coe met for their first game across the board, and the best Coe could do was to secure a draw, his words to Morton were the same he had said to me: "You'll never do that again."

With the discovery that Coe played chess I soon came to know that there was a school loyalty in his heart deeper than we had ever dreamed of. He envied no one so much as the captain of our victorious eleven when carried from the field on the shoulders of the team. Coe longed for such appreciation. Often I saw his cheek flush and his eyes light with pleasure when I praised his chess playing. His quiet boast was justified by the event; I never again beat him.

So, too, was his boast to Morton justified. I cannot, however, say that this was a great compliment to Coe; for some evil genius seemed to have taken possession of Morton. He met defeat after defeat not only from Coe, but also from other members of the club.

Coe, too, was not always victorious. There was, however, a peculiar thing about the two or three defeats he suffered; they invariably occurred at the first game played with any particular opponent.

In the preliminary tournament to se-

lect the team to meet the North School, Coe won every game; Lawson, a member of last year's team, was second; for third place, Morton and Stoddard were tied. As the team consisted of three men, there was something of a quandary as to whether Stoddard or Morton should be chosen. The obvious way was to play off the tie; but Stoddard insisted that Morton was only temporarily in bad form, was a better player than himself anyway, and if the tie were played off he would let Morton beat. While the subject was still being debated, something unexpected happened.

Coe came to me in my room and asked that I second him in his efforts to retire from the team!

"You see, Mr. Fish, it's this way. I can beat every fellow in the school here now. In my first games with them, however, I was not at all sure of myself. I don't know why it is, but I seem always to get rattled when I face a new opponent. I think I had better not play in the tournament."

"But, Coe," I exclaimed, "you're absolutely the best player the academy has. You know we've counted on you to even up for Jones of the North School. They say he is invincible, and we want you to lower his colors."

"That's just it, Mr. Fish; you expect more of me than I can do. The better the player, the worse my case of rattles. It's foolish, I know; but it's so, and I want the academy to win."

I promised Coe I'd talk to Morton.

"He's afraid, Mr. Fish," said Morton, when I told him. "He always was a sissy, and now he proves it. He's a coward."

"You don't mean that, Morton. He is anything but a coward. The dearest ambition of his heart would be to defend successfully the chess honors of the academy. His offer to retire took courage, I know."

"If he wants to play, why doesn't he play then? The booby! I say let him have his way and flunk out."

There was a special meeting of the chess club held in my room that evening. Coe was the only absentee. The boys all disagreed with Morton's view; they held that Coe "had just got to play."

"Why," said Stoddard, "even in his first games with us, Coe showed himself our master. I'd like to see myself playing in the tournament while Coe looked on! I tell you, I'd feel small."

And it was Stoddard who settled the matter. He darted from the room, while we wondered. Ten minutes later he returned with Coe, whose face flamed when he saw who were present. I don't think Stoddard made him any more comfortable when he began to speak.

"Fellows," said Stoddard, "I've brought

Coe here to tell him we believe in him. He can beat us all blindfold, and he can lick Jones without half trying. He's got to play. So say we all. Say it!"

"So say we all!" Morton was the only one who did not join the chorus.

Meanwhile Stoddard had been holding Coe by the sleeve, and Coe had been making ineffectual efforts to escape. But now he became quiet, and for the first time since I had known him, spoke to the boys without bashfulness, without fear, frankly. He promised to play, to do his best; he thanked them for their confidence.

So it was settled; Coe, Lawson and Morton were to form the team. The tournament was held this year at the academy. The North team consisted of their wonder, Jones, Stuart and Pelton. The pairing for the rounds was as follows:

First Round (Friday afternoon): Coe v. Pelton; Morton v. Stuart; Lawson v. Jones.

Second Round (Saturday morning): Coe v. Stuart; Morton v. Jones; Lawson v. Pelton.

Third Round (Saturday afternoon): Coe v. Jones; Morton v. Pelton; Lawson v. Stuart.

Thus, what was expected to be the battle royal between Coe and Jones was postponed to the very last.

Our boys did not feel very happy after the first round. Morton won his game, but both Lawson and Coe lost. Nor did our hopes brighten Saturday morning. Morton lost to Jones after twenty moves. Lawson forced a draw on Pelton, scoring half a point. Coe seemed more himself than the day before, but a draw was the best he too could do. With only one round to play, the score was 2 to 4 against the academy.

The exuberant Stoddard tried to raise our falling hopes.

"Beaten?" he exclaimed. "Well, I guess not. Here's Lawson plays Stuart, and Stuart's easy; that game is sure for Lawson. Morton beat Pelton last year and can beat him again. So all that's left is for Coe to beat Jones, and Coe's going to do it—wait and see."

Stoddard's optimism cheered us a bit, but in our hearts we felt hopeless. What was to be expected of Coe against Jones, when he had scored only half a point in his games with North's two poorest players! Coe's own fears were being realized. Yet when Coe faced his opponent across the board that afternoon, there was a light in his eye that gave me hope.

An unprecedented crowd watched the final round. Those who did not watch because they did not know how to play came frequently to the door to hear the news. When, after only an hour's play, the victories of Morton and Lawson were announced one after the other, the ex-

pressions of enthusiasm were checked only because of the one game still in progress. But outside I could hear them shout the news across the athletic field.

Attention was now concentrated on the board between Coe and Jones. Victory or defeat would carry with it victory or defeat for the academy; the score was 4 to 4. Three solid hours the struggle waged, and at the end the forces and positions were almost exactly even. A draw seemed inevitable.

Then Jones moved his queen so that it checked Coe's king; but at the same time it also attacked Coe's unprotected queen. An exchange of queens seemed the only recourse, and this surely would have resulted in a draw. But Coe interposed a knight between his king and the opposing queen; and he left his own queen still unprotected. I thought I had never seen grosser carelessness.

An involuntary groan escaped Morton's lips, and he looked at me in despair. Coe grit his teeth, and looked unwaveringly at the board. With a smile of triumph, Jones captured the queen.

But the smile faded almost with its formation. Like a flash Coe moved his knight.

"Check," he cried, "and checkmate!"

For one instant there was silence, and then the cheer was like the cheer from the football field. Morton whispered in my ear: "I'll take it all back, Mr. Fish, what I said; he's grit clear through."

Then he and the others carried Coe on their shoulders out of the room and up and down the long hall. They gave the school yell, and on the end of it, "Coe! Coe! Coe!"

Frankness with Daughters

Playing at hide-and-seek with our daughters is such a mistake. We cannot blind ourselves to the fact that she is changing daily, that every day adds to her development. We must be aware that each month and each year which rolls over her head carries her closer to womanhood. We know that she does not look upon life at seventeen as she looked upon it at fourteen, and she knows that we know it.

It is no use for us to say: "O, Elsie is still a child. She never gives a thought to such things." Elsie is not a child any longer, and the sooner we cease playing at this game of hide-and-seek with her the better it will be for us both. We want the broad, full light of day upon all our thoughts and all our deeds where our daughters are concerned. Literally, she must be heart of our hearts and soul of our souls if we would see her develop into true, noble womanhood with a mind far above petty things, subterfuge and deceit.—*Gabrielle E. Jackson, in Mother and Daughter (Harper's).*

The souls of little children are marvelously delicate and tender things, and keep forever the shadow that first falls on them, and that is a mother's or, at best, a woman's. There never was a great man who had not a great mother—it is hardly an exaggeration. The first six years of our life make us: all that is added later is veneer.—*George MacDonald.*

Tangles

62. DROP-LETTER RHYMES

I'm going fishing in the *oo*,
(I've rubbers on my *ee*.)
The day is calm and fresh and *oo*,
Good luck I'm sure to *ee*.
I'll take along a little *oo*,
To nibble if I *ee*;
I feel in just the sort of *oo*,
To eat where wild things *ee*.
If I need sweets to make it *oo*,
I know a tree of *ee*,
Free tenants in the bordering *oo*,
A comb will pay their *ee*.
I'll eat two hours or more past *oo*,
When appetite grows *ee*,
But not come home till rise of *oo*,
And stars above are *ee*.
I know a quiet shady *oo*,
Which I betimes will *ee*,
To rest and read some nature *oo*,
Where bright-eyed squirrels *ee*.
I love to trudge across the *oo*,
My good dog at my *ee*,
This world seems never sad or *oo*,
When I have rod and *ee*.

DOROTHEA.

63. SUFFIXES

(Add S to the first word to make the second, without making it plural.)

1. The sheriff was out several times with ***** of men pretending he was trying to catch the outlaw, but we do not ***** a very strong force. 2. I watched George and Emily ** they awkwardly ambled about Jerusalem, each on a little Syrian ***. 3. Brown, Robinson & ** do business on the Island of ***, in the Aegean Sea. 4. Though she ***** a great deal for her lover, yet she never likes to have him ***** her. 5. Around the Fisheries Building there is a ***-relief of pike, pickerel and ****. 6. The sewing girl uses fine ***** and so does fine work, it is ***** to say.

DOROTHEA.

64. INITIAL CHANGE

Without a FIRST, with graceful touch,
The grand piano mute would stand;
And no cathedral organ peals
Would echo through the archway grand.

Now pause and SECOND for a time,
While on the balmy evening air
The voice of THIRD so gayly floats,
With ne'er a hint of grief or care.

Then from the belfry comes the sound
Of slowly tolling brazen bell,
While, far beneath, the FOURTH tolls on,
And listens mutely to the knell.

D. S.

ANSWERS

58. A stitch in time saves nine; Well begun is half done; What can't be cured must be endured; Too many cooks spoil the broth; One swallow does not make a summer; Willful waste makes woeful want; The borrower is servant to the lender; Necessity knows no law; Time and tide wait for no man; Brevity is the soul of wit; Worry kills more than work; A dog is known by the company he keeps; Her bark is worse than her bite; Least said is soonest mended.

59. Field.

60. 1. Cloy, coy. 2. Scamp, samp. 3. Axle, ale. 4. Lever, leer. 5. Drain, rain. 6. Smack, sack. 7. Lived, led.

61. 1. Corney states that several such squares can be formed, but does not give an example. 2.

267 268 290 289 260 443

270 269 288 469 262 259

447 266 271 272 281 280

263 446 273 274 279 282

286 283 258 267 458 275

284 285 437 256 277 278

Excellent solutions have been supplied by Charles Jacobus, Springfield, Mass., to 56, 57; L. S. B., Newton, Mass., 56; Emily C. Graves, Jericho, Vt., 55, 56, 57; D. N., Dover, N. H., 56, 57; A. L. M., Somerset, Mass., 56, 57, 59, 60; Riverside, West Medford, Mass., 58; Emily C. Graves, Jericho Center, Vt., 58, 60; Nillor, Middletown Springs, Vt., 58, 59, 60; S. T. M., Milford, Mass., 58; Charles Jacobus, Springfield, Mass., 58, 59, 60, 61.

Closet and Altar

OVERCOMING

I have set the Lord always before me: because he is at my right hand, I shall not be moved.

Saintship is not innocence, it is conquest. It is the experience of men and women who have met many temptations, sometimes falling before them, but growingly their conqueror, until their days become organized victory.—*Gannett.*

The Lord Jesus Christ would have us think of his salvation as a force within us that makes the man master of things, the master of circumstances. Listen to the exultant boast of St. Paul, "In all these things I am more than conqueror in him that loved me." That is the gospel of Jesus Christ. The finding of an authority that sets the man in his right position towards everything with which he has to do.—*Mark Guy Pearse.*

Emergency is matched with power.—*George A. Gordon.*

We do not observe that the soul's victories are gained on trifles, and that the great field days rest on innumerable and obscure skirmishes.—*Robert F. Horton.*

O mean may seem this house of clay,
Yet 'twas the Lord's abode;
Our feet may mourn this thorny way,
Yet here Immanuel trod.

This fleshly robe the Lord did wear;
This watch the Lord did keep.
These burdens sore the Lord did bear;
These tears the Lord did weep.

This world the Master overcame;
This death the Lord did die.
O vanquished world! O glorious shame!
O hallowed agony!

Our very frailty brings us near
Unto the Lord of heaven;
To every grief, to every tear
Such glory strange is given.

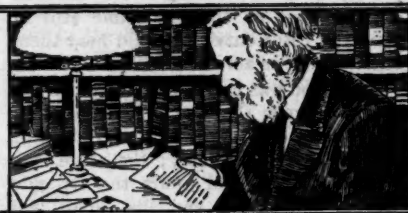
—*Thomas Hornblower Gill.*

There is no loss of fortune, no wreck of personal affection, no disaster in the sphere of the visible but can be turned by the soul's inner energy into some higher phase of living. Pascal, as his sister tells us, made his ill health into a means of spiritual perfection. Wesley accepted the wreck of domestic unhappiness as another call to his public work.—*J. Brierley.*

O gracious Father, keep me through Thy Holy Spirit; keep my heart soft and tender now in health and amidst the bustle of the world; keep the thought of Thyself present to me as my Father in Jesus Christ; and keep alive in me a spirit of love and meekness to all men, that I may be at once gentle and active and firm. O strengthen me to bear pain or sickness or danger, or whatever Thou shalt be pleased to lay upon me, as Christ's soldier and servant; and let my faith overcome the world daily. Perfect and bless the work of Thy Spirit in the hearts of all Thy people, and may Thy kingdom come, and Thy will be done in earth as it is in heaven. I pray for this, and for all that thou seest me to need, for Jesus Christ's sake. Amen.



THE CONVERSATION CORNER



Children's Meetings

NOT meetings for play or work or study or talk, but real Sunday meetings, like grown-up folks' meetings, to worship God, read the Bible, sing hymns and hear a sermon—only not in a church, but at home. I have heard of two such meetings recently which interested me so much that I know they will interest you. In the first case, the home is in a Boston suburb, and the head of the family is himself a minister and conducts the service. I have no picture of this audience, but here is a letter about it from the minister:

Dear Mr. Martin: The two youngsters in the wheelbarrow whom you exhibited in the Corner a few months ago [Nov. 12, 1904] have been the principal participants in an in-doors Sunday afternoon church service which has some unique features. They and two little friends in the same house, seated in the order of their ages and with two dolls apiece, constituted a delightful and inspiring audience. Indeed, I have seldom faced one which keeps me so constantly on the mettle to secure and keep attention. We always said the Lord's Prayer together, and sometimes the Twenty-third Psalm and the Beatitudes. Once in a while the children's litany in the book of services prepared by Dr. Reuben Thomas of Brookline worked in happily.

The sermon dealt with familiar themes like the birds, Mr. I Will, Mr. I Won't and Mr. I Don't Want To, Courage, Obedience, Doing Your Part, Little Children, Love One Another. Each child took his turn in being deacon, and at the end of the service came the crowning feature, a procession to the tune of "Onward, Christian Soldiers." In the course of the season, we collected a good number of pennies for Dr. Grenfell's Mission. With the approach of warm weather we felt the prevailing tendency to shorten or intermit our service, and so we have closed our place of worship for several months in the hope that next autumn we shall reopen with "renewed zeal."
A. C.

The other children live in a country town, near a river with an Indian name which flows northeast and empties into the Atlantic Ocean not far away. None of them are brothers; they are orphans, who by a benevolent plan are given a home with a lady who cares for them kindly and faithfully. A lady from another town brought me the picture one day and gave me this story about it:

A boy eleven years of age, with four other boys younger than himself, all living in a home where they received the first care and love their young lives had known, were "playing church," and he was conducting services as he had heard them in the church since he came to his new home. He took for his text, "I have a Father in the promised land, When my Father calls me, I must go." The little ones sat in perfect silence as he explained his text in this way: "My friends, 'I have a Father' means that God is our Father. 'In the promised land' means in heaven, for you know Jesus is in heaven, and sees all you are doing now. Now won't you sit a little stiller? 'When he calls I must go' means that some day Jesus will tell us we cannot live here any longer, but we shall die. 'To meet him in the promised land' means we shall see Jesus up in heaven if you are all good—but mind one thing I will now say, and that is, you never

will have another mamma like what you have now, and you must mind all she says."

Then he offered an appropriate prayer. The "notices" were given—of the "Sunday school directly after this service," of the "Wide-Awake" meeting of the younger members of the Sunday school, which they all attended, and of the prayer meeting on Friday evening. Then, "we will close this meeting by singing Rock of Ages," but the little fellows sang whatever pleased them most, one striking up Yankee Doodle.

Perhaps this "meeting" was not up to the standard, in order of service or theological teaching, of that conducted by the minister, but who knows but it was just as useful to its little audience? That is not the whole of the story. A few weeks ago I was in that part of Massachusetts, and sought out the place; the trolley conductor pointed out the house where the boys lived—and there they were on the piazza. I had only a half hour before my car went back, but didn't we have a nice



These boys went to church—at home

time! I asked them about their meeting. The name of the boy in the center is Sparrow, but he is not the song sparrow, he is the pastor; Stanley, at the left, behind, said he was the "music lady"; Harold, at the right, is the bell-ringer; and the two other boys in front row, Thomas and Edward, modestly said, "We listen"—a very important thing for any attendant on church services! But one of those is also "money collector," so these boys, with little money, give of that for some good purpose. One of five letters I received afterward from them tells how they get money:

Dear Mr. Martin: We enjoyed your visit with us, and wish you would come more often. We thank you very much for letting us be members of the Conversation Corner. Mamma wants me to get her about twenty-five quarts of huckleberries, and she will pay eight cents a quart for them. Come next winter, and we will give you some of the berries we picked and mamma bought of us. CORNELIUS S.

The girl in the next letter did not go to church—but how could she hold a meeting all alone?

Dear Mr. Martin: All the rest of the family have gone to church, but I hurt myself yesterday, and cannot walk. I wish I lived as near the ocean as you do, so I could go in bathing. There is no water around here to amount to anything. [It looks on the map as though you were near the Illinois River, and not very far from "the Father of Waters," but perhaps there is no surf-bathing in those rivers!—Mr. M.] I have never seen the ocean. I am eleven years old. I read the Corner and enjoy it very much. The grapes and plums, and in some parts, the peaches are ripe. We are having muskmelons and watermelons every day now, fresh from the Illinois River. [Do you catch melons in the rivers out your way? Is that why they are called water melons?—D. F.]

Waverly, Ill.

DORIS B.

These letters are from near enough the ocean to suit the Illinois girl!

Dear Mr. Martin: We are spending our vacation so close to the water that at high tide it is within two feet of the posts of the cottage piazza. There are six of us boys, from three to eleven, and we have great fun. We get fish at the wharf close by. This morning I caught fifteen cunners in an hour. I saw a swordfish that weighed 350 pounds. The fishermen bring in many dory loads of fish every day; they sometimes give us Old Englands. [What in the world does the boy mean by "Old Englands" as applied to fish?—Mr. M.]

Close by there are many fish flakes, holding wire frames for drying "sounds," the air bladders of hake. These are taken to the factory here, and also eaten. We have been to see the crew drill at the life saving station drill a mile away. They practiced on the lawn in front of the station. The men pull the breeches buoy, which is a large ring with a pair of pants fastened to it, over the water by a rope. I had a ride in it. A cannon shoots the rope to the ship in distress. The other day we rowed up the Annisquam River and back. We went over to Essex and dug clams which were very nice.

Rockport, Mass.

ALDEN W.

What a yarn that will be for Alden to tell when he gets back to his country home that he was drawn ashore in a breeches buoy!

Dear Mr. Martin: Last June our missionary society, the Wide Awakes, gave us each a nickel, to see how much we could make it grow to. I bought a fish line, and earned \$1 catching cunners, flounders, rock cod and hake. We saw the Gloucester yacht race up the Annisquam River—over 100 launches and yachts in sight. We were in one of the launches. We saw them making anchors at the Iron Foundry and visited the Fishermen's Institute where we had sent a barrel of magazines. Our cottage is on Bearskin Neck.

Rockport, Mass.

CHARLES W.

I rejoice in the good time those Western Massachusetts boys are having on the seaside—I do not forget that it was just fifty years ago this very week that I went from that very region to the coast and first saw the ocean and its wonders! But why didn't they write me that they were on Cape Ann? I was down there myself not long ago; an old friend gave us a great cruise down the Squam River in a naphtha launch away outside, beyond "Mother Ann," and all around—if I had known these Corner boys were there, we would have hailed them!

Mr. Martin

The Hebrew Ideal of Manhood*

By Rev. A. E. Dunning

Amid innumerable false, unmoved,
Unshaken, unsexed, untrifled,
Their loyalty they kept, their faith, their love.

It will perhaps always remain to some minds an unanswered question whether or not the Book of Daniel is actual history; whether or not such persons lived in Babylon as Daniel and his companions. It is difficult to see how any advantage could come to the average Sunday school class from discussing this question. But it is an undoubted fact that the Hebrew youths described in this book represent the Hebrew ideal of manliness. This fact is of great interest, for this ideal differs essentially from those of the Greeks and the Romans, both of which nations conquered the Hebrews, while in abiding influence in the world the Hebrews have far surpassed their conquerors. Alexander the Great and Augustus Caesar are mighty names in history, yet neither of them has had such power in shaping human lives as Daniel.

It would belittle a great ideal to represent Daniel as chiefly a hero because he was a total abstainer from wine. It does not appear from the story that he was a habitual abstainer, for it is said of him as a proof of his being in deep trouble that once for three whole weeks no wine came into his mouth [Dan. 10: 3]. If he never drank wine, it would be no evidence that he was in unusual condition that for those three weeks he abstained from it. If it is a virtue in our time not to drink wine, then we may be sure that this hero would abstain from it. For he stands as the representative of ideal righteousness; and that is the most that can honestly be said on this matter as related to this lesson. Daniel is before us as the man who would be loyal to his conscience at all risks to himself. If his conscience forbade him to drink wine, he would not touch it. Neither would he think much about it. He is the hero because of the great things he did rather than because of the things he refrained from doing.

The teacher who would comprehend this Hebrew ideal of the perfect man will read thoughtfully this book from the first sentence to the end. Then he will form in his own mind the picture of the character most prominent in it. As a preparation for this study, I have been reading again the volume of addresses and essays by President Roosevelt, entitled *The Strenuous Life*. No student of the Bible can read this book without being impressed by the fact that the ideal of our President is marvelously like that of the Hebrew who wrote the book of Daniel. Let him ponder especially on the chapters on Civic Helpfulness, Character and Success, and The American Boy, and he will see that Mr. Roosevelt has drunk deeply from this fountain of Hebrew wisdom. It is inspiring, too, to note that this ideal takes strong hold on American life as the President represents it. I have before me an editorial in a Southern Democratic newspaper radically opposed to the President's party and policies, but which pays him this just tribute:

One day we see him as President of the United States, receiving the plenipotentiaries of Russia and Japan, and performing the highest functions of diplomatic government with all the pomp and circumstances of high official life; the next day we find him as a simple, faithful Christian man, standing before a little gathering of two hundred persons, telling his brethren how to live here and how to prepare for the life hereafter. The man is an inspiration, and he is doing a work for civic righteousness which few men in that position have done since the republic was founded.

In taking so much space for this comparison, I have left little for an exposition of the lesson itself. But I am persuaded that no more helpful use can be made of it than to illustrate it by the example and teaching of our foremost American citizen. I may, however, point out these two things as fundamental in the character of the boy Daniel and his companions at the court of Babylon:

1. *Their loyalty to their country and their God.* These lads belonged to families of high rank, and no doubt were early trained to be proud of their country and its customs, and to have a deep sense of responsibility to Jehovah, who had given to it honor and power. They believed that it would dishonor their country and their God to eat certain kinds of food, or food not prepared according to their laws. Being chosen for special service to the great king Nebuchadnezzar, they would escape the degradation and suffering of slavery, would be educated and have honorable positions at court. But if to win these things it was necessary for them to dishonor their country and disobey their God, they resolved to suffer and be true. So had Joseph done in the court of Pharaoh [Gen. 39: 9] and Moses [Heb. 11: 24-26]. Their ideal was the righteous life. They used prayer, tact, friendship, all honorable means to keep the favor of the king without violating their conscience. They gained the privilege of proving that they would better serve the king by eating vegetables and drinking water than by taking food and wine from the royal table. They proved it satisfactorily [vs. 8-16].

* International Sunday School Lesson for Sept. 17. Daniel in Babylon. Text, Dan. 1: 8-20.

The lesson taught by the story is simple, but great. It contains the secret of success. It says, Obey God at all hazards and you will thus best serve your country and your fellowmen. The poise of a pure conscience will give you value in their eyes. Making God's will supreme over all your appetites and desires, men will discover and honor your motive and will trust you. Being at peace with God, you will ask of him what you need and you will receive what you ask.

2. *The reward of faithfulness to one's country and to God.* God gave to these four boys "knowledge and skill in all learning and wisdom." The king found them of more use to him than other men, and therefore he preferred them for the highest positions of skill and trust [vs. 17-20]. God and human rulers do the same thing now. The boy who is clean in body and pure in spirit finds it easiest to learn. When he delights to put what he has learned at the service of others his knowledge becomes wisdom and commands confidence. President Roosevelt dwells much on "the fundamental qualities of courage, honesty and common sense," of "men who have in them the whipcord fiber of mental strength, the soul that steels itself to endure disaster unshaken and with grim resolve to wrest victory from defeat."

These qualities of the Daniels of this generation prove that the heart of this ancient story is true. The training which makes such men is the highest service to the nation and the kingdom of God. The world's heroes are those who, like Daniel and his companions, so discipline themselves through obedience to the will of God that men are compelled to see his likeness in them and glory in it and in them.

A Deserved Promotion

The full ten years of service of Rev. Charles A. Moore with the church in Rockland, Me., is the longest pastorate except the first in the nearly seventy years of its history—a pastorate alike creditable to pastor and people. On the part of the leader it has been filled with



devoted work both as preacher and pastor. His intellectual and social qualities have given him access to an unusual degree both to the minds and hearts of his people. The youngest of a family of scholars Mr. Moore began his ministerial life in this field and has maintained the family traditions in the study and the pulpit while doing his own thinking along broad and constructive lines. Amid weakening influences and in the face of serious losses by death the church work has been maintained at a high standard, more than eighty persons having been added during the pastorate with a net gain of over thirty in church membership.

The people have been united and appreciative and find their consolation at this time in the fact that they have had a part in preparing their pastor for large usefulness and for the important work to which he has been called.

In the broader work of the conferences and association, as well as in trusteeship of the Maine Missionary Society, Mr. Moore has shown a ready grasp of the situation, a sanity of judgment and a sense of fellowship with his brethren and the churches that has won their respect and regard.

In his promotion to as important a position as Maine has to offer—to occupy the pulpit so long honored by Dr. George W. Field, and more recently by so energetic a spiritual leader as Rev. John S. Penman, we recognize a step that does credit to all concerned. And those who know Mr. Moore best wish him God-speed as he goes forward to the new field and fresh endeavor.

E. M. C.

According to the report of the health department Boston's death rate last year, 17.50 per thousand inhabitants, was the lowest on record. The total number who died was 10,757 and more than one fifth of these were caused by infectious diseases. Typhoid fever carried off 135, and eighty of these were between twenty and forty years of age. The greatest mortality was of children under five years of age, 3,103. Boston is a healthy city to live in, and the advances of medical science are constantly giving greater security and greater enjoyment of human life.

The Literature of the Day

RELIGION

The Life of Christ, with introduction and notes, by Joseph John Scott. pp. 363. E. P. Dutton & Co. \$2.00 net.

The author's object in preparing this interwoven version of the life of our Lord was to meet the needs of many who are troubled by the conclusions of the destructive handlers of the Higher Criticism as it affects the New Testament. He has kept introduction, notes and discussions within the range of the unlearned and of the unlearned who read only English. He rather ignores, therefore, than meets the points raised by these destructive critics. He has put in good shape the conservative view in regard to the relations of the Gospels and their authority, using John as a source of equal literalness with the synoptics. To those who wish a safe guide and no trouble with the questions raised and now under discussion about the Gospels, the good form and reverent spirit of Canon Scott's book will commend it.

The Redeemed Life after Death, by Charles Cuthbert Hall, D. D. pp. 59. Fleming H. Revell Co. 50 cents net.

An address which in its breadth, dignity and devotional spirit takes high rank among the religious books of the year. It is well worth reading for confirmation and instruction of faith.

The Divine Opportunity, by F. B. Stockdale. pp. 138. Eaton & Mains. 50 cents net.

Sermons which must have impressed the hearers with a sense that the speaker told them what in his inmost heart he believed and had tested in life's experience. They have a helpful atmosphere of faith and cheer.

The Christ of Today, by G. Campbell Morgan. pp. 64. F. H. Revell Co. 50 cents net.

The author's purpose is to use the undisputed facts of the influence of Jesus as evidence of his power and claims upon men today. He calls in outside witness to these facts of Christ as the revealer of the highest type of human life, the redeemer of all types of human failure, the ruler of men and the restorer of lost order.

The Awakening in Wales and Some of the Hidden Springs, by Mrs. Penn-Lewis. pp. 86. Paper. Fleming H. Revell Co. 25 cents net.

Mrs. Penn-Lewis is too rhetorical and discursive to be of the best service to the student of the wonderful revival in Wales but as she pretends to nothing more than the accumulation of material for history we must not complain. And, indeed, there is so much of interest in her pages that we are thankful for their testimony and enthusiasm.

FICTION

The Memoirs of an American Citizen, by Robert Herrick. pp. 351. Macmillan Co. \$1.50. Mr. Herrick again addresses himself to the problems of the day in this story of Chicago and the packing house trusts. It is in form the *apologia* of a successful player of the great game of combination and money making. His morality is that of the battlefield of the markets—is, indeed, higher than that of many of his rivals and associates. His friendships, loves, enmities and experiences tend toward the final success which proves at last to be, by the judgment of his own heart and conscience, vanity and illusion. The tale is vital and holds the interest—most by this interplay and contrast of moralities. It is a story for the times which will be widely read and have no small part in the settlement of the case of the people against the trusts. We feel the inevitableness of the combinations, while we see the ruin of lives and characters which are wrought. It is the strongest story the author has yet given us and marks a growth of power and art.

A Daughter of the South, by George Cary Eggleston. pp. 403. Lothrop Pub. Co. \$1.50. Mr. Eggleston with this story carries the reader to the end of the war between the states. The hero is a Kentuckian, who thinks both sides are wrong and refrains from the war. But he is drawn to its edges in the effort to better his private fortunes and rescues one of those wonderful high-strung Southern girls about whom this author de-

lights to tell us. A keener sense of humor would not exalt a hero's character by making him push one enemy off the deck of a boat into the river and throw ink bottles at another.

The Little Green Door, by Mary E. Stone Bassett. pp. 341. Lothrop Pub. Co. \$1.50.

A romance of King Louis XIII., and an unspotted maid fresh from the convent whom he loves under another name. The scene is in a closed garden and Richelieu appears as master of destiny to the unhappy king. The charm of the book is rather in its garden-love and lightness of touch than in power of character drawing or correct impressions of history.

MISCELLANEOUS

The Industrial Problem, by Lyman Abbott, D. D. pp. 196. Geo. W. Jacobs & Co. \$1.00 net. The opportunity of the William Levi Bull lectureship was used this year by Dr. Abbott to sum up the results of his long study in the fields of social life and Christian truth. The reader will note how inevitably and helpfully the two lines of thought have converged toward a conception of social obligation and opportunity suggested by the view of evolution which is the formative one in the lecturer's mind. At the close come words of wise counsel for the students of theology to whom the lectures were addressed.

Russia and Its Crisis, by Paul Milyoukov. pp. 589. Chicago University Press.

The author of this volume is prominent among the "intellectuals," the name he applies to the class in Russia which opposes the present

government and seeks deliverance from it. It is from this point of view that Professor Milyoukov treats his subject, yet without bitterness, judicially and with a thorough knowledge of the history, people and present conditions of Russia. These eight chapters are lectures delivered last season at the University of Chicago and in the Lowell Institute Course in Boston. The author, who has since returned to Russia, was recently arrested there and thrown into prison. The seventh chapter, on *The Crisis and the Urgency of Reform* will put the reader in possession of information which will better enable him to understand the internal affairs of Russia than any single chapter of any volume we know of.

Chronicles of the City of Perugia, 1492-1503, by Francesco Matarazzo, translated by Edward Strachan Morgan. pp. 287. E. P. Dutton & Co. \$1.25 net.

Signor Matarazzo's chronicles of Perugia remind one forcibly of certain sections of Malory's *Morte d'Arthur*. Such perilous passes, such doughty deeds, such sumptuous weddings and feasts and such wholesale slaughter of enemies are described in the one as the other, though the Italian's story is rather more unrelieved and monotonous. If these chronicles of Perugia could be read in that grim old town they would certainly enable one to see the ghosts of the old warriors in the dark and narrow streets.

French English Dictionary, by J. E. Wessely, rewritten, improved and greatly enlarged by Edward Latham. pp. 576. E. P. Dutton & Co. \$1.00.

Bits from New Books

A Hint about Umbrellas

A well-known English dean once had the misfortune to lose his umbrella under suspicious circumstances. And so, at the close of his morning sermon in the cathedral, he remarked in a significant manner that if the person who had it would throw it over the garden fence at night, nothing further would be said.

On the following morning he not only found his own umbrella, but some thirty-seven others.—*From Goss's Husband, Wife and Home* (Vtr Publishing Co.)

The Power of Money

From the nature of the case, the money-hunger, if universally appeased, would come to nothing. The uniform distribution of money would mean the complete loss of its power. In reality, the power of money resides solely in its power to command other persons. It is only because my neighbor has none that he becomes for the time my slave and servant. If we were all millionaires, it would be extremely difficult to get our dinners cooked, our linen washed, our houses swept. The essential power of money lies in its unequal distribution.—*From Henderson's The Children of Good Fortune* (Houghton, Mifflin & Co.)

Primitive Love of Color

In the coloring of their temples the Greeks undoubtedly used paint which we should call glaring, and tolerated juxtapositions which would offend our eyes. Their principle, indeed, was not to color large surfaces with an even wash of paint, but to pick out in color borders and small members of architecture, as well as spaces which served as a background to sculpture. But even allowing for this, we should call their coloring harsh. It would seem that the modern eye is as much more sensitive than the Greek in the matter of color as the Greek eye was more sensitive than the modern in matters of form. But we must re-

member that races used to a bright sun and a clear light can endure far more vivid coloring than peoples who dwell amid comparative darkness. And the Greek senses, though keen, were fresher and less wearied than ours. Even now peoples who live simply in the presence of nature have not the same love as the educated for half-tones and gentle transitions. Nor, in fact, has nature.—*From Gardner's A Grammar of Greek Art* (Macmillan Co.)

A Pungent Remark

To love easily and bestow your affection here—there—everywhere—is like squandering a fortune in the ten cent store. When you are through you have nothing worth keeping.—*From Woljeska's A Woman's Confessional* (Life Pub. Co.)

The Moral Question of Hat Feathers

This whole business of the slaughter of the white herons—to say nothing of the other birds—for their plumes for millinery purposes is one that every lover of nature and every person of humane feeling who understands the case will regard as no less than infamous. This is one of the moral questions—to be classed with the opium traffic and slave trade—to which there is but one side. The origin of this trade is ignorance on the one hand and greed for money on the other, and there is not one true word which can be said in its defense.—*From Job's Wild Wings* (Houghton & Mifflin).

Be Natural

It is a pity to "talk down" to the children, to assume a honeyed voice, to think of the edifying or educational value of the work one is doing. Naturalness, being one's self, is the desideratum. I wonder why we so often use a preposterous voice—a super-sweetened whine, in talking to children?—*From Bryant's How to Tell Stories to Children* (Houghton & Mifflin).

The Midweek Meeting

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for Sept. 10-16)

From What Does Christ Save? Luke 5: 27-32; Titus 2: 11-14; Rom. 6: 1-22.

Christ revealing God's Fatherhood. The Spirit convincing of sin. Salvation in the promise and acquirement of character.

Christ saves from sin. That thread is so woven into warp and woof of the New Testament that it cannot be drawn out without destroying its fabric altogether. His name is Jesus, for he shall save his people from their sins. "I am not come to call the righteous but sinners to repentance"; he tells the proud when they complain that he is gone to eat with sinners. If in his day you could find in Palestine a group of perfect men, you might be sure that Christ would not be among them; for he came to deal with sinners.

Saving from sin is a matter which belongs in the realm of practical conduct. If we treat it otherwise it will be vague and of little help to men. The great sacrifice for sin was made on earth and belongs in earth's life as well as heaven's. To call men righteous can only be granted to one who takes upon himself the responsibility of making them so. God can only forgive sins when there is a prospect of reclaiming the sinner. If our growth were completed and our character fixed, no forgiveness would be possible. And note that in his forgiving Christ carefully associates the action of the still growing sinner's will with the action of his forgiving love. He calls sinners—but he calls them to repentance.

The ultimate aim of pardon, then, is holiness. It is not license to continue in sin but freedom to forsake it. Christ saves us from the helplessness of guilt as well as from its stain. "He gave himself that he might redeem us from all iniquity and purify unto himself a people for his own possession, zealous of good works." The whole thought of the peace of heaven's social life implies a people wholly set free from the power of sin.

Christ saves us from orphanage. Without the fellowship of God's family it is but a lonely life we lead. But to know God as our loving Father and to think and speak and act as his child is salvation from the aimless loneliness of self-indulgent living.

The Christian thought of the time rightly puts emphasis upon the salvation of the world as well as of the individual. We are saved from narrowness of vision which grows out of self-regard. Already the good disciple lives in a world in which he sees the reign of justice and of love. The low ideal of others, which may once have been his own, is a passing thing. The Christlike is the permanent.

The work of God's Spirit in convincing us of sin is deliverance also from bondage to falsehood. When we face our sins as they are, we face the facts of life. "He that hideth his sin," even from himself, "shall not prosper." It is salvation to know the pit from which we have been digged and the way out of the pit. It is salvation when the truth shall make us free.

Thus far we have spoken of salvation as something in possession; but it is also the promise of better things to come. We are saved by hope—saved from despair or apprehension. In Christ's salvation is wrapped up the promise of a Christlike character. We endure as seeing him who is invisible. We labor as those who know that God will give them fruit of their toil. "We fight as those who have assurance that they will overcome," you say, but it is character which will show in the end a growing strength and power.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN BARKIN

Sept. 10, Sunday. God's Faithfulness.—1 Sam. 12: 19-25.

How complex seems man's destiny when both God's honor and our freedom are considered. Yet remember that God is neither bound to individuals nor times. I may do wickedly and be consumed, but God is not defeated. Our part is obedience to the highest law we know; which is for us at that moment the law of God. Lord, let Thy purposes include, I beseech Thee, my life and work, my joy and service. And to this end give me a loving and obedient heart that I may desire to know Thy will and do it.

Sept. 11. Saul's Sin.—1 Sam. 13: 1-15.

Saul's plan was to overcome the Philistine garrisons one by one and for this he had to strike quickly. But even the king must learn that he is subject to Jehovah. He has his own sphere of action and must not be priest. We must not think of the close-drawn ritual law of later Israel in these early times. In the test of obedience which Samuel had just proposed to the people King Saul failed first.

Sept. 12. Destroying Amalek.—1 Sam. 15: 1-16.

Amalek was the cruel peril on the south and west—a pastoral people like the Bedouins of today. They had disputed the desert with Israel (Ex. 17: 8-16), and been defeated; now they had grown strong again. The disappearance of the tribe of Simeon may have been due to their raids. Samuel decrees their utter destruction. Saul attempts to excuse disobedience by devotion. "The people took." Shall we whom God has made strong excuse ourselves by the weakness of others?

Sept. 13. Saul's Further Sin.—1 Sam. 15: 17-35.

"Though thou wast little in thine own sight"—Saul had forgotten. There is no repentance, only self-excusing. The king's rejection of God's law preceded Jehovah's repenting that he has made him king. All God's calls to leadership imply a covenant relation. No one but Saul could have uncrowned the king. No one but ourselves can destroy our part in the work of God's kingdom. Note Samuel's character of the cruel Amalekite king.

Sept. 14. A New King Chosen.—1 Sam. 16: 1-13.

Samuel loved Saul even while he rejected him. Now he—a son of Ephraim—is sent to anoint a king from the rival tribe of Judah. Note the local sacrifices. David had been trained in the solitudes—God often calls a meditative man to be a leader of action. He was even more inconspicuous than Saul had been.

Sept. 15. The Death of Samuel.—1 Sam. 25: 1; 28: 3-11.

Samuel left behind him the schools of the prophets; but there was none to take his place. Saul missed him and in his despair appealed to him through a "medium" whom his own law had condemned. The phenomena of spiritism have been familiar in all countries and ages.

Sept. 16. The Appearance of Samuel.—1 Sam. 28: 12-25.

Note the woman's terror at the success of her spells, and her pity for the king. There was no comfort for the sinner in his appeal from the living to the dead. So human and so awful are Saul's character and experience that they grip the heart through the imagination—as in Browning's poem. If this life only is our lot, the fruitage of sin is terrible. This is one of the few places in the Old Testament where life beyond the grave is directly hinted at.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Sept. 17-23. The Great Surrender. Acts 9: 1-22; Rom. 6: 16-23.

Not Yorktown, Richmond or Port Arthur, but the citadel of a man's life. When such a surrender takes place there is no blare of trumpets, the press of the world does not take notice, but angels rejoice and the man's spiritual stature grows. The disciples were not wholly surrendered to Jesus even though they had come into partial fellowship with him. Peter boasted that they had left all to follow Jesus, but he had not discarded his worldly idea as to the nature of the kingdom, nor had the sons of Zebedee renounced ambition to be foremost in that kingdom. The monks of the Middle Ages who foreswore home, marriage and earthly goods, might have thought that they had surrendered all. But many took with them into the wilderness their pride and selfishness.

Because we were converted, five, ten, twenty years ago and joined the church, it does not follow that we have made the total surrender. Not that our religious experience then was unreal or worthless, but life is a progression. We gather up life from stage to stage and cast it afresh at the Redeemer's feet. Paul had other struggles besides this on the way to Damascus and he had other surrenders. Jesus fought one victorious battle in the wilderness at the outset of his ministry and another in Gethsemane at its close. But all the way between his life had to be yielded again and again to God.

Some Christians today have not surrendered fully their minds to God. They are fearful lest new phrasings of truth will disturb the foundations of their faith. They are suspicious of the work of scholars; they forget the splendid words of the great teacher of the Pilgrims, John Robinson, "God has yet more light to bring from his Word;" they forget, also, what Dr. Nathaniel Taylor used often to tell his students at Yale, "Follow the truth if it leads you over Niagara—but it won't."

Some Christians have not surrendered their consciences fully to God. They are not quite ready to bring specific acts to the bar of Christian judgment. They will not lie or steal, but their consciences are not yet sensitive to certain new demands for holiness, which emerge from new conditions in society and from the larger, clearer knowledge of right and wrong, which comes with the advance of Christian sentiment.

And some Christians have hardly surrendered their hearts. They are a little afraid to love Jesus, to let his tenderness and glory melt their coldness and indifference. The woman with the alabaster box is not so common among us as the woman with her notebook equipped for district visiting.

And again, some Christians have not surrendered their pocket-books to Christ. They let him have the contents of one section of it, but they shrink from putting the entire purse in his hands. The giving out of poverty continues to be less marked among us than the giving out of superfluity, but as of yore it is that kind of giving which the Master praises.

All these forms of surrender mean struggle and repeated struggle. Perhaps some Ananias will come and help you. Perhaps you can be an Ananias to some one else, but in the long run you have to decide whether you will capitulate or whether you will hold out against the loving mercy of God, the tender appeal and the high demands of Jesus Christ. And no one ever passes unreservedly his ambitions over to another, even to the Master, without a struggle or without prayer.

But what is the alternative? Over against conscious and repeated surrender to Christ is

cowardly even if unconscious surrender to evil? The devil will own us if Christ does not. The serpent very quietly coils about his sleeping victim but in the end comes strangulation. Here is a boy who bravely proclaims his independence. He will have nothing to do

with a religion that ties one down to certain standards. But the chances are he himself is a slave of the cigarette habit or addicted to impure and profane language or afraid not to go with the crowd even when the crowd goes wrong.

POINTS TO THINK AND TALK ABOUT
Does one surrender make the next one easier?

What are some of the rewards of surrender?
Does God ask of us any surrender that militates against our real happiness and power?

Connecticut

Rural Degeneration in Connecticut

BY REV. T. C. RICHARDS

Impending paganism is no new cry in Connecticut, and religious decadence and degeneration no novelty. In the good old times Rev. Dr. Lyman Beecher preached a sermon at Wolcott, Ct., Sept. 21, 1814, at the installation of Rev. John Keyes, from Isa. 61: 4, on The Waste Places of Connecticut and the Duty of Building Them. He said:

That there are desolations in this state will not be questioned by any minutely acquainted with our circumstances. Not a few societies have ceased to hear those doctrines of the gospel, by the instrumentality of which the spirit of God awakens, converts, and sanctifies men. A number of churches have become feeble and by hard struggling prolong from year to year the enjoyment of divine institutions; while some have long since fallen—are lying in utter desolation. . . . There are grievous desolations in this state: societies might be named where the church is extinct and the house of God is in ruins; the blasts of winter rave through it, the flocks of summer find shelter in it, the Sabbath is a holiday; the authority of revelation has ceased with many, and by others is employed to sanction doctrines less destructive than Atheism. Preachers are patronized whose object is to keep the audience laughing by ridiculing the ministers and the doctrines of the gospel. A revival of religion would be regarded with as virulent enmity as Jews or pagans regarded Christianity. There are districts as far from heaven, and (without help) as hopeless as China. Will the churches sleep over such ruins? Can nothing be done to repair these desolations of many generations?

Such were the conditions as seen by one of the most level-headed men of his generation, when within a few years, Jonathan Edwards, the younger, had been pastor at Colebrook, Dr. E. D. Griffin at New Hartford, Dr. Azel Backus at Bethlehem, Father Mills at Torrington and Beecher himself at Litchfield, all within a few miles of where he was preaching. In the Litchfield parsonage Henry Ward Beecher was a baby, in New Preston Horace Bushnell was a boy of twelve, and twenty-two years before in Warren Charles G. Finney had been born. And yet this Puritan seer could see few rays of hope for the religious life of Connecticut.

Nearly half a century later Henry Clay Trumbull, state Sunday school secretary and missionary at the state convention in Bridgeport presented his annual report, with statements which have a similar tenor.

Where were once flourishing evangelical churches, I now find not infrequently, with but little change in the number of inhabitants, no active ecclesiastical organization, no stated gatherings for social worship, no Sabbath school; but only the deserted sanctuary to bring to mind the former days, when the Lord was there worshiped in the beauty of holiness. Again and again, in our state, have I looked through the broken windows or the enclosed doorway of one of these long disused churches, to gaze on the forsaken altar, the decaying seats and the crumbling walls, to cry out in sadness of spirit with the prophet, "How is the gold become dim, how is the most fine gold changed, the stones of the sanctuary are poured out in the top of every street." Fifteen of these closed edifices are to be found in a single county, and scores of others might be named. In one town where last year 83 of every 100 children between four and eighteen

years of age were outside of all Sabbath school influences, the returns of the present year show a falling off, even from the small number hitherto attending the Sabbath school.

But there are places in our state where not even the memory of former sanctuary privileges may in any way exert a hallowing influence at present, where the churchgoing bell never sounded and the congregation never gathered in God's house. I visited such a settlement recently where it was an impious boast that no public prayer had ever been offered there, again I found three villages or large neighborhoods within as many miles where the nearest church of any denomination was some four miles from the center of their circumference, and still other communities of two or three hundred persons each unblest with public preaching or Sabbath school teaching. In one settlement the Roman Catholics were rejoicing that the influence of the revival had penetrated to that locality and humanized and elevated some of the vile degraded descendants of Puritans.

This report was made two years after the great revival in 1857. And no one ever accused Henry Clay Trumbull of being pessimistic or careless in his statements. His statements and those of Dr. Beecher seem like echoes of the statements made by Rev. H. L. Hutchins in 1903 before the New Haven Ministers' Meeting, when he said that in many of our rural communities there was

a barbarism differing from the city slums only in its stagnant inertia and touched as little by church influence as if in the heart of Africa. . . . In these towns the church as an institution is hardly holding its own, and as having any real spiritual leadership or power little can be said of it. In membership it has lost greatly, the white meeting houses of two generations ago still command many of the hilltops but on the Lord's day the long processions of carriages and wagons filled with families of churchgoers is a tradition of the past.

He showed that of the 168 towns in the state, 70 have less than 1,500 inhabitants, 44 of them less than 1,000 and 17 towns less than 600. Of these 44 towns with a population of less than 1,000, 30 have lost in population since 1890. Of the 70 towns with less than 1,500 inhabitants, 37 have from two to five churches. One with a population of 300 a Congregational and a Methodist church and another with 400 people has a Congregational, a Baptist and a Methodist church, with average attendance respectively of 35, 20 and eight. He added further:

There is a belt or region between towns in this old state that presents all the phases religiously and morally of the Western frontier. Here is found the moral and religious destitution with its crude conditions, the tendencies to crime and what is worse than on our Western frontier, self-satisfaction and lack of enterprise or susceptibility for better things. Today many of the most terrible crimes committed in our state are in this frontier belt. In my opinion this Connecticut frontier problem is to be forced upon us as a sociological study and missionary problem and accordingly as we meet its demands politically as well as educationally and religiously will depend the future of our beloved commonwealth.

What shall we conclude as we read these reports of competent, clear-headed Christian men, thoroughly conversant with the facts? Reports made about fifty years apart, at the beginning, middle and end of the nineteenth century, have a remarkable parallelism.

It is evident that with all the progress of the most Christian century one problem is

nearly where it stood a century ago. But it is no new cry, no fresh discovery. It was a problem and perplexity to our fathers. They were afraid of impending paganism. Level-headed Christian men dreaded rural decadence a century and a half ago as much as we do today. If rural conditions respecting religion have not improved greatly, neither has the degeneration progressed much, Lyman Beecher and Henry Clay Trumbull being witnesses.

A comparative study of rural, religious and moral conditions gives no cause for congratulations, nor yet for alarm, but for sober, serious thought and a study of conditions, religiously, morally, sociologically and politically, of the seventy towns that send forty-two per cent. of the representatives to the legislature of Connecticut.

Hartford

Church work in general has been unusually quiet, several churches having been closed entirely for the whole or a part of August. Mr. Potter resumes work in September at First Church. During his absence, Dr. Steiner's services as acting pastor have been greatly appreciated and enjoyed.

Fourth Church has seen no lessening of energetic activity during the severe heat. Mr. E. C. Knapp has been in charge. A junior choir of boys and girls and a young ladies' chorus have furnished music. A carol service was held on a recent Monday evening, with an attendance of over four hundred. The Sunday school has been unusually active. A pleasant reception was recently tendered the two new assistants, both of whom come from Ohio. Mr. Louis A. Koeler succeeds Mr. Knapp, who goes to New York to take charge of the Sunday school in Broadway Tabernacle, while Miss Edna Earle Cole succeeds Miss Dougherty, now at work under the New York State Sunday School Association.

Much interest is already manifest in the Sunday School Convention Institute to be held in Hartford, Nov. 7-10, for which the State Sunday School Association, the Theological Seminary and the School of Religious Pedagogy are combining to furnish the best possible stimulus and help to the Sunday school work of the state. T.

Long-continued Service

The First Church of Lyme is still presided over by Dr. Burr, who first preached there in 1849. He speaks with a vigor and a picturesqueness which are free alike from dotage and from anecdote. Like some great man of the past, his pastoral work would lead one to think that he never takes time for study; and his literary work, both in quality and amount, makes one imagine that he is always in his study. Manserwood, which has been his home during the fifty-six years of his ministry, is two and a half miles from the lovely cove of Hamburg, where the church stands; yet his familiar figure is seen in all seasons and all weathers, as he goes about his parish.

The congregation has opportunities of hearing preachers who spend their vacations in the neighborhood, among them Bishop W. T. Sabine of New York and Rev. A. B. Bassett, professor of experiential theology in Hartford Seminary.

F. S. H.

A Connecticut Veteran

At a time when it meant isolation, if nothing worse, to be stanch friend and able apologist of Horace Bushnell, Amos S. Chesebrough showed both loyalty and ability. Over the signature of "Clericus" he wrote many articles defending Bushnell's position when that was considered both dangerous and heretical.

Nearly all those concerned in that theological controversy have passed on. One of the last to go was Dr. Chesebrough, who died in New Hartford,

at the home of his daughter, Aug. 27, at the advanced age of ninety-two.

He graduated from Yale in 1835 in the class with Prof. "Tommy" Thacher, and at the Divinity School in 1840. His pastorates in Chester, Meriden, Glastonbury, Vernon and Durham, all in Connecticut, made him a conspicuous and honored figure in the Congregational churches of the state. He retired from the active ministry in 1882. From 1875 to 1884 he was a fellow of the Yale Corporation and was honored by his alma mater with the degree of D. D.

He was a lovable man, a strong thinker and forceful writer. He kept ninety years young to the last. In spite of failing bodily health his vigorous mind, which in his early manhood had carried him into the front of the theological fray, kept him even to the last abreast of theological thought.

The Call to Men with Few Talents

If a man knows that his gifts are but mediocre, I tell you it takes a great deal of grace for him to accept himself. Dean Hole said that at a flower show he saw a man who had won a second prize tearing up his ticket. It is exactly the spirit of the age. We want the middle people today to feel their immense importance. Darwin wrote to a friend who had expressed delight in first class men, "Let me say that I feel the importance of second class men, of third-class and of fourth-class men, at least in science." I know something of the life of laborers, and I can tell you that imperial qualities are required to manage a home on a small wage and to live a sober and Christian life.—Rev. W. L. Watkinson.

The Unhumorous Sumner

Fields also gave reminiscences of Charles Sumner, showing the great senator's utter lack of any sense of humor, and among them a story of his summoning his office-boy to his presence on the eve of the Fourth of July and addressing him on this wise: "Patrick, tomorrow is the natal day of our Republic; it is a day for public rejoicing, a time of patriotic festivity. You need not come to the office; go out and rejoice with your fellow-citizens that your lot is cast in so happy a country. Here are fifty cents; I advise you to pass the day at the cemetery of Mount Auburn."—From the Autobiography of Andrew Dickson White (Century Co.)

Meetings and Events to Come

BOSTON SUNDAY SCHOOL SUPERINTENDENTS' UNION, Bekeley Temple, Sept. 11.
NORTHFIELD CONFERENCE: Post Conference addresses, Aug. 22-Sept. 15.
AMERICAN BOARD, Seattle, Wn., Sept. 14-18.
AMERICAN CIVIC ASSOCIATION, Cleveland, O., Oct. 4-9.
NATIONAL CONVENTION OF CONGREGATIONAL WORKERS AMONG THE COLORED PEOPLE, Memphis, Tenn., Oct. 7-11.
AMERICAN MISSIONARY ASSOCIATION, 59th annual meeting, Worcester, Mass., Oct. 17-19.
LAKE MOHOCK INDIAN CONFERENCE, Oct. 18-20.
NATIONAL W. C. T. U., Los Angeles, Cal., Oct. 27-Nov. 1.

STATE MEETINGS

Montana,	Helena,	Tuesday,	Sept. 12
Kentucky,	Berea,	Tuesday,	Sept. 19
Washington,	Spokane,	Tuesday,	Sept. 19
North Carolina,	Greensboro,	Wednesday,	Sept. 20-24
Maine,	Gardiner,	Tuesday,	Sept. 26-28
North Dakota,	Fargo,	Tuesday,	Sept. 26-28
Utah,	Park City,	Wednesday,	Sept. 27-28
Wisconsin,	Dodgeville,	Tuesday,	Oct. 3-5

CUTICURA SOAP SHAMPOOS

And Light Dressings of Cuticura Stop Falling Hair and Dandruff when All Else Fails.

This treatment at once removes crusts, scales and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails.

[Adv.]

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

AUGUSTUS N. CLARK

Augustus N. Clark, who died in his ninety-fifth year in Beverly, Mass., Aug. 22, had been interested in the welfare of the Dane Street Congregational Church for nearly four-score years, ever since he came to Beverly from Hancock, N. H., where he was born March 23, 1811. Ten years ago, with his daughter, he gave the commodious and convenient Dane Street Chapel as a memorial to his wife and son; and recently his suggestion and initial gift made possible the beautiful parsonage. For many years he sang in the choir, long as leader; and played in the church orchestra before the days of organs. He combined enthusiasm with good judgment, tact with determination, generosity with ability to assist co-operation. Throughout his life his gifts, which brought him success in business were used freely for the church and for Beverly in whose development his public spirit made him a large factor. He was a true patriot, valuing the privileges of citizenship, responsive to its opportunities, faithful to its duties.

A life of great activity was closed by a well-nigh ideal old age—with comparative freedom from physical distress, with mental powers vigorous, his spirit cheerful and buoyant, his interest in church, city and friends unabated, in a beautiful home presided over by a beloved daughter; delighting in the past, contented with the present, facing the future with trustful anticipation, regarding death, to use his own words, as an incident in life's experiences. His life was as remarkable for its breadth as for its length; his manifold interests in others giving him more delight than his own personal successes.

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Write for further particulars.
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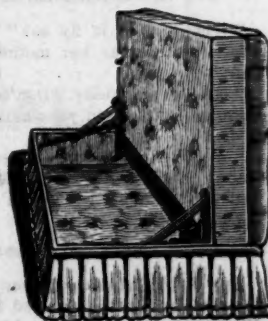
Paine's \$14 BOX COUCH

There are few articles of furniture more convenient than a Box Couch. We have a constant demand for them, not only for home use, but from college boys and bachelor girls. They are indispensable in a student's room, dormitory, or apartment living-room.

Our latest pattern is shown in the above picture. At our price of

\$14.00

It is the best value we have ever offered in a full-sized standard Box Couch.

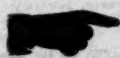


Another great bargain is a Box Couch in denim, at \$27, upholstered in all hair, tufted top, with a cedar-lined storage chest for clothing, and with our special adjustment for raising and lowering the lid without pulling the Couch out from the wall. There is nothing better than this made or used today.

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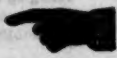
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Risibles

WHAT HE LEARNED

A Newcastle man, who seldom attends church services, was persuaded to hear a sermon last Sunday and was much impressed. "You are never too old to learn," he remarked confidentially to a friend. "Now I always thought Sodom and Gomorrah were husband and wife, and I find they were nothing but cities."—*American Weekly*.

SOME FUN TO MAKE HIM PRESENTS

The king of Koki is "a polite letter-writer," if ever there was one. Two lady missionaries, the Misses Robinson and Turnbull, sent the king a silk handkerchief and a large bottle of eau de cologne. His reply was addressed "To my friends Robinson and Tanbule," and ran as follows: "To my friend. Robinson, how are you? I greet you with much joy. Well done to send the scent and the silk handkerchief! Very well done! I rejoice much. Wonderfully kind. Very well done, my friends! You have given me! Wonderfully well done! Scent I like very much. Well done! I rejoice very much. I had not any scent to pour on my clothes. You have rejoiced me much, my friends, farewell. God keep you.—I Edward K."—*London Daily News*.

A LIMERICK

There was a young lady at Bingham
Who knew many songs, and could sing 'em;
But she couldn't mend hose,
And she wouldn't wash clothes,
Or help her old mother to wring 'em.

CONFIDENTIAL

An architect remarked to a lady that he had been to see the great nave in the new church. The lady replied, "Don't mention names—I know the man to whom you refer!"—*Sacred Heart Review*.

Q. E. D.

"No man can do anything against his will," said a metaphysician.
"Can't he, though?" exclaimed Banks.
"Don't I get up at seven o'clock six mornings every week against my will?"—*Exchange*.

A COMMON COMPLAINT

Scads: You say he left no money?
Baggs: No. You see, he lost his health getting wealthy, and then lost his wealth trying to get healthy.

ALL THE MODERN IMPROVEMENTS

"What makes it fly so?" asked a little Boston maiden as her mother brushed her hair.

"It is the electricity. Don't you know that there is electricity in your hair?" replied her mother.

"Well, mamma, aren't we wonderfully made? Here I am, with electricity in my hair and grandma has gas in her stomach!"—*Lippincott's*.

ON A GOLD BASIS

Rev. J. W. Chapman inadvertently, but none the less cruelly, thus opened a conference at Winona, Ind., recently, at which Mr. William J. Bryan was to be the chief speaker: "We will now sing No. 3, in honor of our distinguished guest." Whereupon the choir began:

I am a stranger here
Within a foreign land,
My home is far away
Upon a golden strand.

TRUE VERSION

The king was in the counting house
Counting up his money;
The queen was in the kitchen
Eating bread and honey;
The maid was in the garden
Hanging up the clothes.
When along came a neighbor and offered her a dollar a month more wages.

—*New York Sun*.

A Holiday Suggestion

And there is this also. A holiday is a providential opportunity for restoring and reviving impaired and decayed friendships. What a pleasant surprise you could give this summer to some old friends who think and say that you have clean forgotten them. If they received a letter telling them where you are to be found and demanding that they name a day to come and see you and yours. "As cold waters to a thirsty soul," they would say, "so is good news from a far country." And your old friends' visit would be a red-letter day in your holiday; it would be the most sunshiny day of all the summer. "Keep your friendships in repair," was a great saying of old Dr. Johnson. And by the way, be sure you put Boswell among your holiday books.—*Alexander Whyte*.

Achievements in Worcester County Churches

An experiment in Sunday school work in Northboro is worthy of notice. For several years the lesson courses for the main department of the school have been prepared by the pastor, Rev. Albert D. Smith. In general outline they have been parallel to those of the International system. But all special text-books have been discarded. The Bible only has been used and all the Biblical material available for Sunday school purposes has been included. The first half of 1905 was devoted to the study of the Gospel of John. At the end of the course a new feature was introduced for the older boys and girls, a written examination, the results of which were satisfactory. The hearty co-operation of the teachers has been essential to the success of this plan, and they have given it, maintaining a weekly teachers' meeting with commendable fidelity.

Another feature of the life of this church should be mentioned—its annual home gathering, held in

the autumn, when the members of the church gather around well-filled supper tables, and afterward hear their pastor's review of the work of the year and make their plans for the future. It contributes much to the fellowship of the church and gives an impetus to the opening work of the winter.

The church in Westboro has renewed the pleasant experiences of two former years in union for Sunday and midweek services with the neighboring Baptist church during July and August, the Methodist brethren also participating in the union prayer meetings. It now sends its pastor to Seattle, with four weeks' leave of absence and generous provision for the financial requirements of the round trip.

Rev. Warren P. Landers, prominent in Christian Endeavor circles and formerly for some time the representative of *The Congregationalist* among the churches, has spent three fruitful years as pastor in Sutton, Mass., demonstrating the possibilities of the country church in its service to the community. The church edifice repaired and enriched, the organization of the various phases of work strengthened and extended, the record of any other recent period exceeded in the financial support of the church and its gifts to missions, seventeen added to the church membership, the churches of the township brought into a federation for their common work, largely as the result of his efforts—these are some of the fruits of this pastorate.

His service as citizen also has been important, especially in the very successful observance of Sutton's bicentennial in 1904, when his labors as secretary of the committee in charge were recognized by his townsmen with a gift of money. To the success of conference and Ministerial Association he has contributed heartily.

Mr. Landers is now called to the larger opportunities of the Congregational church in Westport, Ct., a village beautiful and prosperous, situated on Long Island Sound not far from New York, and the church rich in honorable achievements and present capacity for service. To this new work he went Sept. 1.

J. J. W.

Better than ten hearers who agree is one who understands.—*J. Kirk Maconachie*.

Early September Days Bring a Host of Extra Good Values

TIME for the serious duties of life and business to begin anew, vacation over—months of work ahead; now is the time to get ready for school, for business, for the reopening and renovating of the home, for the season's social activities. **We can help all along the line.** Fresh stocks of merchandise, gathered from every quarter of the globe, are here or coming—scores of odd lots, the aftermath of our great August Sale, are marked for quick and final clearance; our customary early autumn special sales have begun—always occasions of great interest, and this year more so than ever.

KEEP IN DAILY TOUCH WITH THE DAYLIGHT STORE.

Merchants Legal Stamps Given on Each 10c. You Spend and Full Books of Legal Stamps Bought at \$2.50 in Merchandise or \$2.00 in Cash



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25cts. to \$25,000. Our catalogue (sent free) shows over 6000 new and beautiful gifts in diamonds, watches, silvers, jewelry, china, etc. Available when buying holiday, birthday or wedding gifts. Goods sent on approval. Address: MERMOD, JACCARD & KING, 401 B'way, St. Louis—400 5th Ave., New York.

A Vacation Discovery

In a busy village beside the pearl of forest lakes, far up in northern Maine, stands a new chapel, neat, attractive, inviting. It is the home of a Congregational church—perhaps the smallest, in point of active membership, in our whole sisterhood of churches. When Sabbath services are possible (for there is no pastor) the little chapel is well filled with an attentive and reverent congregation. For four successive Sabbaths, this summer, the evening congregation averaged ninety, the men preponderating.

Sunday school, Endeavor Society and Ladies' Aid are doing what they can without pastoral leadership. The debt upon the building will be

wiped out after a series of annual payments. The rough benches will be replaced by comfortable sittings, as the result of suppers and entertainments. The young people will secure a suitable cabinet organ. But there is no bell, and no rope—or string—to pull which will make the wooded hills re-echo, for the first time, the music of the "call to worship."

The discovery is, that the brave little church in Portage Lake would be very, very thankful for the gift of a bell. The modest little belfry is built to withstand the strain of a 1,000-lb. bell, though a smaller one would fill its empty heart with joy. Perhaps among the churches there is one about to replace its sweet voiced Sabbath monitor with a larger one. Perhaps some kind-hearted individual

would enjoy the high privilege of saying to the half thousand people of Portage, through a musical messenger, "Come now to the only sanctuary in your community—come and worship the Lord together."

Whoever would like to help ring out this welcome message, over mountain and forest and lake, is invited to communicate with Rev. W. W. Sleeper of Wellesley, Mass.

It did not ease me of my load,
That I had left the world behind;
I was not any nearer God
By being far from human kind.

—Emily Dickinson.

A National Help in the Servant Problem



WHERE every housewife, no matter where she lives, in the United States or Canada, can come and be told how and where to get a good servant, and where the servant will be helped to get a good place—the nearest approach ever reached to a reliable, national intelligence office. A new department, absolutely practical, which begins in the September issue of

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Church and Ministerial Record

Call

ABEL, GEO. F., New Haven, Ct., to Kirwin, Kan. Accepts.
BROWNVILLE, JOHN W., Waquoit, Mass., to W. Gloucester. Accepts.
BYRONS, EDW. H., New Smyrna, Fla., to Ramona, Cal.
CHUNN, CLAY D., Clinton, Mass., to Roxbury, Ct. Accepts.
EDWARDS, F. BOYD, assistant pastor at Tompkins Ave. Ch., Brooklyn, N. Y., to similar work at South Ch., same city. Accepts.
ELLIS, J. LINCOLN, to remain a fourth year at Second Ch., Sedalia, Mo.
GALLAGHER, GEO. W., Lockport, N. Y., to Geddes, S. D. Accepts.
HANNANT, NORRISON E., Clear Lake, S. D., to Ortonville, Minn. Accepts.
KENT, WM. H., Edelstein, Ill., to St. Paul's Ch., Chicago.
KIRKPATRICK, JOHN E., Kirwin, Kan., to Oxford, Ct., in connection with graduate studies at Yale.
LE BAR, WM. H., Cortland, Neb., to professorship in Kingfisher Coll., Kingfisher, Okl. Accepts.
MORGAN, JOHN W., Ceredo, W. Va., to Lagonda Ave. Ch., Springfield, O.
PARSONS, J. FRANKLIN, Woodburn, Ill., to Plymouth. Accepts.
STEVENS, ALMON O., Anamosa, Io., accepts call to Elkhorn, Wis.
SUDIVAL, W., Pittsburg, Pa., to Welsh Ch., Gomer, O.

Resignations

CHAPIN, Miss S. ARBIE, Dayton, Wyo.
GRIFFITHS, FRED'K R., W. Newbury, Mass.
JOHNSON, W. H., Allendale, Mich., to enter Chicago Sem.
LE BAR, WM. H., Cortland, Neb.
SMALLEY, A. L., Jamestown, N. Y.

Suggestive Methods

ELKHORN, WIS.—At the meeting when Rev. J. F. Talbot's resignation was accepted, a call was extended to Rev. A. O. Stevens, who had been supplying. At a reception given the retiring pastor the new one was welcomed. Both men were together in the pulpit on the pastor's last Sunday, and the new pastor enters the parsonage as soon as it is vacated.

CLARK, ORVILLE C., Plymouth Ch., Springfield, Ill., passed his vacation at Missoula, Mont., where he served a ten years' pastorate. During his absence the deaconess of Plymouth Ch. occupied the parsonage and carried on pastoral work.
EARLY, ALONZO, York Ch., Mallet Creek, O., recently proffered his resignation. The church refused to accept it and added \$200 to his salary.
RAYMOND, C. REXFORD, and wife, Bellevue, O., include the meeting of the American Board at Seattle in their vacation trip.

Bequests

MUSKEGON, MICH., First, Rev. Archibald Hadden. By will of the late Mrs. Charles H. Hackley, First Ch. receives \$30,000, the Hackley Hospital, under care of that church, \$300,000 additional endowment, and the pastor \$10,000.

Material Gain

FAIRVIEW, N. Y., Carmel, Rev. W. T. Holmes. Corner stone laid for a new edifice Aug. 28, with sermon by Rev. E. R. Williams.
MILROY, PA., Rev. R. C. Drisko. While pastor and family attended a convention, house of worship newly carpeted, pulpit furniture upholstered and choir loft curtained, all in two tones of green. During pastor's vacation, all services except preaching carried on by lay members.
WEST WINFIELD, N. Y., Rev. Shelton Bissell. During pastor's vacation chapel newly carpeted, papered and painted, ladies' parlor renovated and recarpeted, old wooden platform and steps in front of edifice replaced by stone and concrete.

Rev. W. H. Lyon has occupied the chair of the editor of the *Christian Register* for a month during the editor's absence, and departing leaves with that paper a column of interesting reflections on his experience. We hope he will expand them in a future article. He thinks every minister should take his turn at the work to learn how much his loyalty and aid are needed. We should like to see the ideas of proportionate space held by some ministers illustrated in the *Register's* church news columns.

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Read—

Dear Friend: E. S. P. Weston

A Friend Levels at All Times

A Friend Levels at All Times

A Help in Revival Work

Personals

BARTON, ROBT J., and wife, Greensboro, Vt., were given \$70 by summer visitors to be spent on a vacation, brother ministers supplying the pulpit during the pastor's absence.



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home that contains a Magee Heater is devoid of the worry, fret and discomfort that annoy the families who suffer from an unsatisfactory heating apparatus. Fifty years of experience and absolute disregard of cost in obtaining perfection have resulted in the Magee Heaters that give to-day such universal satisfaction. No matter whether your choice may be for a warm air heater or a combination warm air and hot water furnace, nothing but satisfaction will be the result. Magee heated homes are thoroughly heated at the least expense and with the smallest possible amount of attention and care.

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A Notable Missionary Meeting

The annual International Missionary Convention of the Disciples of Christ brought together in San Francisco, Aug. 17-24, nearly 5,000 delegates, 1,500 of them from east of the Rockies. Among the leaders were Rev. E. L. Powell of Louisville, Ky., as able a man as the denomination has, president of the American Christian Missionary Society; Rev. A. McLean of Cincinnati, O., permanent president of the Foreign Christian Missionary Society, who has attended every convention since 1875; and Rev. J. H. Garrison of St. Louis, Mo., editor of their leading paper.

In the foreign missions sessions no feature was more thrilling than the introduction of the young men and women now going as new missionaries to Japan, China, India and the Philippines. They were a dozen in number, fired with ardor, vigorous and cultured. They touched all hearts with their ideals and unconscious heroism.

The homeland story was of 165 churches organized and 16,800 communicants added last year. The \$250,000 mark is being reached for home missions. This zealous people, still largely massed in a few central states, is pushing with splendid enterprise into all parts of our land. They are taking strategic points, in great cities, at centers of education. It is significant that their national and international organization is distinctively missionary and that under this form their denominational affairs are administered.

The convention was characterized by strong public addresses, by absolute unity and by a fraternal spirit toward other Christians. All measures were worked through in committees and no dissenting voices were heard in open discussion. Not a sectarian word was spoken. The committee on union with Free Baptists was made a permanent committee and "empowered also to confer concerning union with like committees of other religious bodies." Surely this is broad-minded and large-hearted action. The communion service is a main feature, participated in by more than 5,000 communicants.

This being the first meeting of the denomination held on this coast, it was declared to be worth to San Francisco and the coast twenty-five years of ordinary church work. Local arrangements, in charge of Rev. W. M. White of San Francisco, were so perfect as to be self-moving from beginning to end.

C. S. N.

Archaeology and Higher Criticism

Professor Flinders Petrie, at work now in London arranging and classifying the wonderful spoil he has just brought back with him from the Semitic Temple discovered and explored by him at Sarabit-el Khadem, on the Sinaitic Range, has been interviewed by a representative of the *Christian Commonwealth*. Asked what attitude his researches had induced him to take toward the Higher Criticism he said:

I have come to the conclusion that there is a far more solid basis for the Old Testament documents than seems to be supposed by many of the critics. I think that some of these have much misunderstood the whole matter. I have not the slightest doubt that contemporary documents give a truly solid foundation for the records contained in the Pentateuch. For instance, some have taken up the idea that there were no twelve tribes. It is an undoubted fact that there were twelve tribes at the time of the Exodus. There are genuine documents of fact embedded in Genesis and Exodus. The essential point is that some of these critical people start from an *a priori* basis, instead of writing upon ascertained facts. We should remember that writing at the time of the Exodus was as familiar as it is now. Some critics, not knowing this, have assumed that writing was not a common accomplishment. But every Egyp-

tian had to keep accounts, and to register everything.

And if monumental evidence is demanded of the existence and sojourn of the Israelites in Egypt, an indisputable proof is furnished by the picture on the stele of Merenptah, the Pharaoh of the Exodus, which is the most ancient monument naming them. It actually contains the phrase, "People of Israel!" Another remarkable evidential monument is the Fort of Tahpanhes with the Pavement of Jeremiah. This was one of my own discoveries. It shows that the Jews and Greeks were rubbing shoulders together for two generations in Palestine before the siege of Jerusalem by Nebuchadnezzar. The fact is much more momentous than might at first seem apparent. It accounts for many of the Greek words in the Old Testament, and entirely upsets one favorite theory of a certain school of critics who have fondly maintained that some books of the Old Testament must have been written at a very late period. The fact is that it is hopeless for these people by means merely of verbal criticism to succeed in solving all difficulties that arise. We must lop off uncertainties and accept facts one by one as we find them. I am not concerned with trying to prove. All I wish to do is to go to the most likely places, to ascertain the limits of actual facts, and thus to arrive at a better position for further investigations.

THE WOLVERINE.

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Booklet, "Tooth Truths." FLORENCE MFG. CO., 215 Pine St., Florence, Mass.

The Frankfort Assembly Conclusions

BY REV. J. H. CHANDLER

The program of this fourth session of the Congregational Summer Assembly, covering the first three weeks in August, is both simpler and stronger than has been offered since the first meeting. Progress has been made by going backward, and the trend of future development is in the line of unity and simplicity.

The ten days of Bible study under Professor Bosworth of Oberlin were central in the program, and the attendance during this period reached the maximum. But the somewhat smaller group who came at the beginning to hear Dr. Gladden and Dr. Herring upon Applied Christianity were amply rewarded. President King's lectures upon Applied Psychology were the attraction of the closing days. The inspirations of the evangelistic conference came notably from Rev. Henry Stauffer of Milwaukee and Miss Frances E. Townsley of Hinsdale, Ill. Rev. Milford E. Lyon, an evangelist honored in the central West, gave the closing address and was the preacher the last Sunday evening.

On the three successive Sundays significant messages were given by Dr. Gladden, Dean Bosworth and President King. Fine audiences greeted Miss McDowell of the University Settlement, Chicago, Dr. McMillen of our Sunday School Society and Professor Landis, of the Theological Seminary of the United Brethren at Dayton, O., on Sunday afternoons. All evening events suffered from the abundance of good things which had preceded them.

A novel feature was a department of physical culture under the care of Rev. E. A. King of Sandusky, O. He was supplemented upon the platform by an admirable lecture by Dr. A. R. Thain on Hygiene, illustrated with a system of exercises, and thereafter there were

two schools of thought and practice in matters athletic. The lectures of President Lancaster of Olivet College on Child Life and Culture made so much of physical training, and President King so emphasized the need of a sound body for the sake of a sound mind, that the numbers of those who devoted the early morning hours to the cult of the Goddess Hygeia increased each morning.

Such attraction to muscular Christianity is a new departure, but I am inclined to think it better for ministers on vacation than the seemingly more religious morning prayer meeting at Northfield. A sound criticism of these places of religious pilgrimage is that the crowded programs and fervid speakers often offer for needed recreation the harmful substitute of temporary excitement and religious dissipation, certain to be followed by reaction and depression when the tired worker returns to daily care and burden. The man kept aflame in August is likely to burn out before Easter.

On Monday afternoon, Aug. 21, an impressive service of dedication of the grounds was held under the great trees in nature's cathedral. Rev. H. S. Wannamaker of Elyria, O., one of the prime movers in the enterprise, presided, and a firm belief in Providential guidance was indicated in his remarks and his selection of "He leadeth me" for the opening hymn. President King spoke of the assembly as a school called into being to meet a particular need in a time of theological transition. It has been successful in showing men trained only in old methods a new way of approach to the Scriptures, and the saving insight gained in two or three weeks means a great gain to the minister or Christian worker. It has also through its gift of forest land the ability to satisfy the modern hunger to get back to nature and to simple living. The names in the assembly grounds are taken from people and places famous in Pilgrim history, and as I watched the group of earnest men asking God's blessing on the new summer school in its forest home, I thought of the Pilgrims of the Mayflower and their first service under the pines of Plymouth.

The service of dedication was held near the western shore of Crystal Lake. At the eastern extremity is a village set on a hill circling around what the early pioneers from Oberlin hoped to make a college, although it bears now the humbler name, Benzonia Academy. The village is one of the choicest in the West, its society dominated by the school and the strong church of which Rev. H. S. Mills is pastor. The pioneers of that village, consecrated to highest pilgrim ideals, died not having received the promise; but a hope deferred has a new and unexpected fulfillment in this summer school of Christian ideals and wide-spread influence. It is already a power in the central West and its pioneer builders are quietly making sacrifices to give it a sufficient endowment and to make the new grounds habitable for the sons and daughters of the Pilgrims who will look to this place of rest and study for yearly refreshment.

The Truth About War

It is foolish to suppose that fighting men of today are at all different from their compeers of yore—the only change is that the rapine and the pillage are not boasted of so openly—but there is just as little of the spirit of Christianity in a so-called civilized army as there used to be in a legion of Julius Caesar, perhaps even less. Many people will regret this, yet you always find the goody-goodies and even the women loudest in crying out for war to avenge the wrongs, or fancied wrongs, of their country or to acquire new territory and new trade. I say this: If the women of the world only once realized to the full what war means to the women of the losers they would throw all their weight into the scale of peace. —From *A Modern Legionary*, by John Patrick Le Poer (E. P. Dutton).

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THE PILGRIM PRESS, Boston

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OUST THE DEMON

A Tussle with Coffee.

There is something fairly demoniacal in the way coffee sometimes wreaks its fiendish malice on those who use it.

A lady writing from California says:

"My husband and I, both lovers of coffee, suffered for some time from a very annoying form of nervousness, accompanied by most frightful headaches. In my own case there was eventually developed some sort of affection of the nerves leading from the spine to the head.

"I was unable to hold my head up straight; the tension of the nerves drew it to one side, causing me the most intense pain. We got no relief from medicine, and were puzzled as to what caused the trouble, till a friend suggested that possibly the coffee we drank had something to do with it, and advised that we quit it and try Postum Coffee.

"We followed his advice, and from the day that we began to use Postum we both began to improve, and in a very short time both of us were entirely relieved. The nerves became steady once more, the headaches ceased, the muscles in the back of my neck relaxed, my head straightened up, and the dreadful pain that had so punished me while I used the old kind of coffee vanished.

"We have never resumed the use of the old coffee, but relish our Postum every day as well as we did the former beverage. And we are delighted to find that we can give it freely to our children also, something we never dared to do with the old kind of coffee." Name given by Postum Co., Battle Creek, Mich.

Postum Coffee contains absolutely no drugs of any kind, but relieves the coffee drinker from the old drug poison.

There's a reason.

Greater New York

Brooklyn interests

Services in the big tent, under Dr. Baylis's supervision, continue with sustained enthusiasm. A Sunday morning prayer and testimony meeting at 9:30 is a new feature. People have crowded the tent to hear Rev. J. Q. A. Henry, who has just closed a three years' evangelistic campaign in England, and is returning there this month. He and Dr. Baylis held a large men's meeting, a male choir assisting; and at the same hour, in the Bushwick Avenue Church, Mrs. Henry and Mrs. Baylis held a similar meeting for women, with a women's choir assisting.

Dr. Waters has returned from Maine, resuming services in Tompkins Avenue Church Sept. 3. There will be two changes in the pastoral staff before Oct. 1. Miss Ida V. Jontz, who for a while took charge of the Park Avenue branch, aside from its pulpit work, has been elected president of Folts Institute, Herkimer, N. Y. She is a graduate of Garrett Biblical Institute, Evanston, Ill., and has won great esteem in Tompkins Avenue parish. Rev. F. Boyd Edwards, after two years' service, with special work among young people, becomes assistant pastor to Dr. Lyman at South Church, where his knowledge of young people's work will be valuable.

Rev. Charles W. King, formerly of Bushwick Avenue Church and now rector of Grace Reformed Episcopal Church, Scranton, Pa., has been preaching at Dr. Kent's church, Lewis Avenue.

At the union services of Tompkins Avenue and Central Churches, in the latter's edifice, Rev. J. Irvin Davies of Llandudno, Wales, has preached for three Sundays, his own pulpit having been occupied by Dr. Cadman.

Tent Work in Manhattan

On Monday, Aug. 21, a rally of workers and friends was held in the morning at the Fifth Avenue Presbyterian Church. Delegations were present from every tent center, in some cases a hundred representatives coming. Reports were encouraging, the growth of the work apparently being limited only by the ability to secure trained workers, especially those for open-air meetings. These Monday rallies, which have been held in the Bible

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Age cannot wither nor custom stale the infinite variety of life.

When the right food makes one new each day there seems as much simple happiness when one is old as when young, but bounding health is the requisite and right food produces that.

A happy woman of 77 tells her experience: "For three years," she says, "I was greatly troubled with a nervous affection of the stomach, which at last brought me to such a condition that I could neither eat nor sleep with any sort of comfort. I grew very despondent and felt that my hold on life was very uncertain. It was difficult for me to find food that I could digest. My doctor kept me on a diet of rice for a long time, but it did not seem to give me any strength.

"I am glad that at last I decided to try Grape-Nuts food, for it has done a wonderful work for me. Before I had used up the first package I began to take a new interest in life, and I rapidly increased in health and strength. My stomach has regained its normal tone and in the two years that Grape-Nuts has been my only food, I have not had a sick day. I am 77 years old and Grape-Nuts has restored to me the pleasure of living. I am sorry I did not begin sooner to use it. I cannot praise it too highly." Name given by Postum Co., Battle Creek, Mich.

There's a reason.
A 10 days' trial is sufficient.

Teachers' Training School on Lexington Avenue, have been a source of inspiration to the tent workers in their difficult fields. One of the most cheering reports was that made by Thomas Houston, the blind evangelist. He told of forty-seven persons who professed conversion at the close of the morning service on Dr. Campbell Morgan's last Sunday at Fifth Avenue Presbyterian Church, followed by a large number the same afternoon. Dr. Morgan's direct appeal every Sunday for a month has been an effective contribution to the summer campaign.

The general committee has sent an appeal to all ministers asking for volunteers who will give ten nights, or less, between Sept. 1 and the close of the open-air work and deliver a twenty-minute address at meetings to be held at various points within two or three blocks of each tent. One tent alone on a single night had its audience increased by 400 through the agency of such near-by meetings. The committee quotes the fact communicated by Charles Stelzle, well known for his work among mechanics and in large shops, etc., that the Socialists have a list of forty-five places for open-air meetings in a single week.

Notable Results

Many remarkable cases of conversion have been reported, among others that of a Hebrew mother and her entire family; of a former church trustee (out of church for ten years), with his wife, son and daughter; and of a milkman, who, driving by a tent, heard the song, "Sing them over again to me," and after stabling his horse came back and confessed Christ. An Italian woman walked six miles to the tent to find Christ. Evangelist Nardi has seen fifty apply for membership in one church, and says there are 200 more waiting to join. A tabernacle to cost \$5,000 is hoped for in this district that the work may be made permanent. This is one of the most enthusiastic centers, and has a large Italian orchestra. Another lot has been offered but there are no funds to secure a tent. At Hell's Kitchen, Eleventh Avenue and Sixtieth Street, the police and residents testify to improved conditions. At Boston Road and East 104th Street, Bronx, there is a petition seeking to have the tent kept there. Seven churches united in the work, and numbers of young men have joined the churches. At Catherine Slip ex-Police-man Brown has had audiences of a thousand, many of whose careers he knows, and several of whom have been converted. Similar reports came from all the other centers. The great need is more workers, especially those who will visit and follow up people whose confession of Christ needs to be strengthened by friendship. Every effort is now being put forth to secure the co-operation of the churches as they resume their regular services, and of the returning ministers, in order that the last weeks of the general evangelistic movement may be supremely successful, inspiring the local churches for their winter work with a greater impetus than usual, and insuring a greater campaign next year when the warm weather returns.

Tent Evangel: Broadway

The meetings at Tent Evangel, the chairman of whose committee is Dr. Seymour, have been very successful. The proximity to the circle where Broadway, Eighth Avenue and Fifty-ninth Street cross, and also to Central Park, results in many people dropping in at each service who have come from a distance and are on pleasure bent. On a recent Saturday evening a large open-air meeting was held at 10 P. M. at Broadway and Forty-sixth Street, followed by a midnight service in the tent with over 500 persons attending, several of whom were convicted of sin. A two-hour prayer meeting is held in this tent every Thursday morning. The West Side Y. M. C. A. has co-operated with the seven neighboring churches in this tent's work.

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Real Estate	1,583,592.00
United States Bonds	1,980,000.00
State and City Bonds	3,156,960.00
Railroad Bonds	3,184,560.00
Miscellaneous Bonds	385,840.00
Railroad Stocks	7,198,780.00
Gas Stocks	435,800.00
Bank and Trust Co. Stocks	358,580.00
Bonds and Mortgages, being 1st lien on Real Estate	81,700.00
Premiums uncollected and in hands of Agents	1,007,079.54
Interest accrued on Bonds and Mortgages	1,708.50
	\$10,417,339.53

LIABILITIES.

Cash Capital	\$1,000,000.00
Reserve Premium Fund	7,310,568.00
Unpaid Losses	976,171.49
Unpaid Re-insurance, and other claims	775,970.81
Reserve for Taxes	75,000.00
Net Surplus	7,376,331.33
	\$10,417,339.53

Surplus as regards Policy-holders \$10,376,331.33

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